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A

GRAMMAR

OF THE

HEBREW LANGUAGE.

BY

WILLIAM HENRY GREEN,

PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, N. J.

*New Edition.*

CAREFULLY REVISED THROUGHOUT  
AND THE SYNTAX GREATLY ENLARGED.

Part II.—SYNTAX.

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## PART THIRD.

### SYNTAX.

§ 243. 1. Syntax treats of sentences or of the manner in which words are employed in the utterance of thought. Its office, therefore, is to exhibit the several functions of the different parts of speech in the mechanism of the sentence, the relations which they sustain to each other, and how those relations are outwardly expressed.

2. Sentences may be simple or compound. A simple sentence is the expression of an individual mental judgment. Two or more such judgments united in one connected utterance form a compound sentence, the several clauses of which accordingly consist of or may be resolved into as many separate simple sentences.

3. Every simple sentence must embrace first a subject or the thing spoken of, and secondly, a predicate or that which is said about it. Upon these two elements is built the entire structure of human speech.

### THE SUBJECT.

§ 244. The subject of every sentence must be either a noun, as בָּרָא אֱלֹהִים *God created* Gen. 1: 1, or a pronoun, as קָדוֹשׁ אֲנִי *I (am) holy* Lev. 11: 44. This includes infinitives, which are verbal nouns, יָנֹשׁ לַצַּדִּיק לֹא טוֹב *to punish the just is not good* Prov. 17: 26, and adjectives and participles when used substantively, לֹא־טָהוֹר טָהִיא *an unclean*

(person) *shall not enter* 2 Chron. 23: 19, **לֹא הַיְמָתִים יִהְיֶה לִפְנֵי ה'**  
*the dead shall not praise the Lord* Ps. 115: 17.

a. The subject of a sentence may be a noun preceded by a preposition e. g. **כִּן** in a partitive sense, **רָצָא בְּיָהֳלָם** *there went out (some) of the people* Ex. 16: 27, 2 Kin. 10: 10, Ezr. 2: 68, Neh. 5: 5, Dan. 11: 5; or in a local sense **וּבְנֵי בִצְדָק** *those proceeding from thee shall build* Isa. 58: 12; or the particle of comparison **כְּנֶגֶד נִרְאָה** (something) *like a plague has appeared* Lev. 14: 35, Ps. 74: 5. **אֲשֶׁר לֹא־הָיָה כָּנֹחִי** *the like of which has not been* Ex. 9: 18, 11: 6, 2 Kin. 7: 19, Dan. 10: 16, 18; or **וְיִשָּׁר . . . כִּן** in the sense of *both . . . and* **בְּעוֹף הַשָּׁמַיִם וְבַּחַיְתֵּי הַבָּרָזִי** *both the fowl of heaven and the beasts have fled* Jer. 9: 9.

b. When the subject is an infinitive, it is sometimes as in English, preceded by the preposition **לְ** *to*, **טוֹב לְהוֹדוֹת** (it is) *good to give thanks* Ps. 92: 2, 2 Chron. 26: 18, Eccles. 7: 5, Mic. 3: 1 or it may be without a preposition **טוֹב וּמְצִיחָה** (it is) *good to make melody* Ps. 147: 1, Prov. 25: 7, 28: 21, Ezek. 11: 3, 18: 3; the latter is necessarily the case when the infinitive is in the construct before a following noun **לֹא־טוֹב הָיִיתִי הָאָדָם לְבַדִּי** *man's being alone (is) not good* Gen. 2: 18, Ps. 133: 1. Both constructions occur in successive clauses 1 Sam. 15: 22, Prov. 17: 26, 18: 5, and even in the same phrase Prov. 21: 9, 19.

c. The subject is very rarely an adverb, **נָפְלוּ בְּיָהֳלָם** *many (prop. much) of the people have fallen* 2 Sam. 1: 4.

§ 245. The subject may be omitted in the following cases, viz.:

1. When it is sufficiently plain from the connection, **הֲלֹד עִמָּךְ** *is there yet with thee (a corpse)?* Am. 6: 10, or is obvious in itself, **אִלּוֹ יִלְכֶּה** (his mother) *bare him* 1 Kin. 1: 6, Num. 26: 59, 1 Chron. 7: 14.

a. When the subject of a sentence or clause is continued from the preceding it is ordinarily not repeated Joel 2: 1 unless in passages of more than usual solemnity and emphasis e. g. **וְאֶל־הָיִים** in Gen. 1: 3 ff. Sometimes the subject is suggested by a preceding object either direct Gen. 15: 13, 16: 6, 19: 11, 37: 15, 39: 4, 44: 22, Deut. 4: 9, 1 Sam. 17: 25, Ps. 16: 8, 34: 1 or indirect 2 Chron. 19: 6, Job 21: 19, Ps. 22: 29, Isa. 40: 14, Am. 6: 2, or by a noun in a genitive relation Gen. 9: 6, 14: 2, 2 Sam. 20: 10. Sometimes it can only be generally inferred from the preceding context *he put forth* i. e. one of the children Gen. 38: 28; *they brought him hastily* i. e. those sent by Pharaoh 41: 14; *it is turned unto me* i. e. what formerly passed through the gate of the nations Ezek. 26: 2, Judg. 13: 19; or is evident from the nature of the case as in the frequent ellipsis of God as the subject in poetic passages Isa. 38: 12, 13 and particularly in the book of Job 17: 6, 20: 23, 21: 17, 23: 3 and occasionally even in prose; or is first expressed in a subsequent clause or sentence Isa. 23: 1. A change of subject,

where the sense plainly requires it is often left to be inferred by the intelligence of the reader or hearer Gen. 24: 32, 29: 3, Ex. 10: 5, 34: 28, Deut. 33: 12, 2 Sam. 11: 13, 1 Kin. 9: 8, 9, Mic. 2: 6; or it may be intimated by the insertion of a personal pronoun Num. 35: 23, Job 21: 22. In 1 Sam. 24: 11 the subject is dropped from a familiar phrase, עֲיָלָהּ scil. נָהָקָם. Comp. Deut. 7: 16, 13: 9, Ezek. 20: 17.

2. When it is indefinite; thus, if an action is spoken of and it is not known or is not stated by whom it is performed. The third person plural may be so employed, וַיִּגְדְּרוּ לְשָׁאוּל *and they told Saul* 1 Sam. 18: 20, or third person singular, comp. the French *on* and German *man*, קָרָא שְׁמָהּ בָּבֶל *one called its name Babel*, i. e. *its name was called Babel* Gen. 11: 9, or the second person singular, particularly in laws or in proverbs, the language of direct address being employed while every one who hears is intended, לֹא-תַעֲשֶׂה-לָּךְ צֶלֶם *thou shalt not make unto thee a graven image* Ex. 20: 4, 23: 1, Deut. 16: 1 ff., 28: 1 ff., הַבִּיטָה לְמִדְוָרָה *apply thine heart unto instruction* Prov. 23: 12, 2: 1 ff., Eccles. 11: 1.

a. Sometimes אִישׁ *man* is used as an indefinite subject, אִישׁ אֶחָד יִסְפֹּךְ *if a man (i. e. any one) can count* Gen. 13: 16, 23: 6, 41: 44, Ex. 21: 7, 34: 24, Deut. 11: 25, 1 Sam. 24: 20, 2 Sam. 16: 23 K'ri (but not in K'thibb), Ps. 49: 8, 17, Prov. 6: 27, 28, Eccles. 1: 8, Cant. 8: 7, Isa. 36: 6, or the pronoun of the third person, Job 28: 3, Eccles. 7: 1, 10: 10, or the participle of the accompanying verb וְשֹׁמֵר הַשְׁמִיעַ *and the hearer shall hear* 2 Sam. 17: 9, תִּרְשְׁוּ תִרְשְׁוּ תִרְשְׁוּ *ploughers ploughed* Ps. 129: 3, Gen. 7: 16, Deut. 22: 8, Isa. 28: 4, Jer. 9: 23, 31: 5, Ezek. 33: 4, 39: 15, or a cognate noun מָלִיךְ *and a king shall reign* Jer. 23: 5, Am. 9: 1, comp. מוֹת הַמֶּלֶךְ *the death of him that dieth* Ezek. 18: 32. By a like idiom the indefinite object may be expressed in terms of the governing verb אֲדַבֵּר הָבֵר *I shall speak whatever word I shall speak* Ezek. 12: 25, Ex. 16: 23, 1 Sam. 23: 15, 2 Sam. 15: 20, 2 Kin. 8: 1, or with the accessory idea of the sovereignty of the actor Ex. 4: 13, 33: 19, or of his self consistency Ex. 3: 14, comp. Deut. 9: 25.

b. The plural is used where the action is one in which several are engaged Gen. 41: 14, 43: 32, Lev. 14: 40, 20: 27, Num. 10: 3, 4, 17: 3, Deut. 25: 1, Josh. 10: 27, 24: 30, Judg. 16: 7, 11, 2 Sam. 5: 17, 11: 20, or which may be predicated of people generally, where we would say *men* or use a passive construction Lev. 27: 9, 11, 2 Sam. 23: 6, Isa. 1: 29, 64: 3, Jer. 51: 26, Ezek. 12: 23, Hos. 12: 9, Mal. 2: 7. The 3d sing. is used of an action which is regarded as the work of a single agent Lev. 16: 32, 27: 8, Num. 6: 13,

19: 3, 5, 35: 25, 30, 2 Kin. 9: 21, 21: 26, Prov. 22: 27; and likewise of actions, in which many are really engaged, but attention is directed to some representative actor or to each individual agent, as we might use the indefinite *one* or *any one* Ex. 10: 5, 21, 34: 15, Lev. 7: 11, Num. 35: 23, 2 Sam. 15: 32, Job 27: 23, 28: 3, Isa. 7: 24, Jer. 51: 33, Am. 6: 12, Mic. 7: 12; so as the subject of an infinitive Eccles. 7: 1. In recording the name given to a place or person it is usual to employ the singular  $\text{קָרָא} \text{יִקְרָא}$  *one called*, respect being had to its original imposition or to subsequent individual utterances of it Gen. 19: 22, 21: 31, 33: 17, Ex. 17: 7, Num. 11: 3, 34, although the plural  $\text{קָרְאוּ} \text{יִקְרְאוּ}$  *they called* also occurs Judg. 18: 12, 1 Sam. 23: 28, 1 Chron. 11: 7, 14: 11 (the parallel 2 Sam. 5: 20 has the sing.). The singular is often used in comparisons, whose vividness is increased by individualizing  $\text{כַּאֲשֶׁר יִרְדֵּה}$  *as one hunts the partridge* 1 Sam. 26: 20, 2 Sam. 16: 23 K'thibh, 1 Kin. 14: 10, 2 Kin. 21: 13, Jer. 19: 11; but the plural in such passages as Isa. 9: 2 where joint action is involved. The indefinite singular and plural are sometimes interchanged as equivalents Gen. 25: 25, 26, Lev. 4: 24 comp. 7: 2, 1 Kin. 18: 23, 26, Job 28: 4, Jer. 8: 4, 9: 7, Ezek. 48: 14, and sometimes suggest distinct agents Gen. 18: 10, 19: 17, Lev. 7: 2, 3, 16: 27. Successive plurals may be used in the sense of *some....others* Job 24: 2 ff.

c. The indefinite construction is often employed in Hebrew from a preference for the active form, where the passive would be used in English; and in some cases, as it would seem, without any thought of the real agency concerned. So 3 plur. Prov. 9: 11, and with special frequency in the book of Job,  $\text{לַיָּלִים קִבְּרוֹת}$  *wearisome nights are appointed to me* lit. *they have appointed* 7: 3, 4: 19, 18: 18, 19: 26, 20: 8, 34: 20; 3 sing. 1 Sam. 2: 20, Isa. 6: 10, 8: 4, 53: 9. Sometimes the indefinite form alternates with the passive Job 6: 2, Isa. 29: 11, 12, Jer. 16: 6, 7, Ezek. 15: 3, Neh. 7: 3.

d. The 2 pers. sing. indefinite is most frequent in precepts and aphorisms, but is also found in topographical descriptions in the current phrase  $\text{כַּאֲשֶׁר בָּאתָ}$  *as thou camest to* Gen. 10: 19, 30, 13: 10, 25: 18, 1 Sam. 15: 7, 27: 8, or  $\text{כַּאֲשֶׁר בָּאתָ}$  Judg. 6: 4, 11: 33, 1 Sam. 17: 52, 1 Kin. 18: 46, and in the technical expression of the Levitical law  $\text{כִּדְרָבְךָ}$  *thy valuation* i. e. that of the officiating priest Lev. 5: 15, 27: 2 ff. It is comparatively rare in other connections  $\text{הַבָּחִי$  Isa. 7: 25. It is sometimes used collectively, the whole people being addressed as a unit Deut. 19: 1—3, 22: 21; or the 2 plur. may be used instead Ex. 22: 21, 30, Lev. 19: 2 ff., 20: 7, 8, or the 2 sing. and plural may be interchanged in the same context Ex. 13: 4, 5, 22: 20, 23: 9, 25, Lev. 19: 15, 19, Deut. 6: 1, 2, 9: 7, 18: 15, 27: 4. The 2 sing. indefinite interchanges with the 3d sing. Prov. 19: 25; the 2d plur. with 3d plural Num. 10: 3—6; 2d plur. with 3d sing. Mal. 2: 15.

3. When the construction is impersonal; in this case the third person singular masculine is the form commonly adopted,  $\text{לֹא יִיָּרֶם בְּעֵינֶיךָ}$  *let it not be grievous in thy sight* Gen. 21: 12,  $\text{אָז הָיָה}$  *then it was begun* i. e. *men began*, Gen. 4: 26, though the feminine is also employed on ac-



count of its special affinity with the neuter, **וַתֵּצַר לְיִשְׂרָאֵל** *and Israel was distressed* lit. *it was strait to Israel* Judg 10: 9.

a. The masculine as the more indefinite and primary form is commonly employed when the subject is altogether indeterminate, as when a state or condition is affirmed to exist with no thought of any particular subject in which it inheres **וְהָיָה** *and it shall be* or *come to pass* Gen. 4: 14, **וַיְהִי** Gen. 12: 11, **כֵּן** *it is enough* Deut. 3: 26, **וְהָיָה** *it is hard* Deut. 15: 18, **וַיֵּאָר** *and it was light* 2 Sam. 2: 32, **וְהָיָה** *it burned to thee*, i. e. thou wert angry Gen. 4: 6, the person affected being preceded by **לְ** *to*, so, **וְהָיָה** Gen. 40: 14, **וְהָיָה** Ruth 1: 13, **וְהָיָה** 1 Sam. 16: 23, **וְהָיָה** 1 Kin. 1: 1, 2, **וְהָיָה** Job 3: 13, **וְהָיָה** Prov. 24: 25. So in passive verbs **וְהָיָה** Cant. 8: 8, **וְהָיָה** *it is done*, all is over Mic. 2: 4, **וְהָיָה** *it is sifted*, one sifts Am. 9: 9, **וְהָיָה** *it is healed to us*, we are healed Isa. 53: 5, **וְהָיָה** *the king shall be swallowed up* 2 Sam. 17: 16; when the object of the action is expressed, it is regarded as not the subject but the object of the impersonal passive § 283. 4. a, hence **וְהָיָה** Mal. 1: 11 (though followed by **וְהָיָה**), and so when the object is a clause **וְהָיָה** Gen. 22: 14, **וְהָיָה** Nah. 2: 8, Esth. 1: 19. Once the impersonal *it* is represented by a suffix **וְהָיָה** *when it is hot* Job 6: 17.

b. When the subject, though not distinctly expressed, is something vaguely suggested in the context or by the circumstances of the case, the impersonal verb takes the feminine form in the sense of the neuter. Thus **וְהָיָה** *there was distress to him* Gen. 32: 8 simply declares the existence of the distress, while **וְהָיָה** *it was distressing* Judg. 10: 9 contains an implied reference to its cause previously stated; **וְהָיָה** *it shall be* viz. the act just mentioned Gen. 21: 30; **וְהָיָה** *and it became a custom* viz. what is immediately added Judg. 11: 39; **וְהָיָה** 2 Sam. 13: 39, whether **לְ** be supplied *it ceased to David* viz. his hostility to Absalom, or **בְּ** be taken in the sense of **כִּלְ** *it withheld David* from his hostility that he was comforted etc.; so **וְהָיָה** Ps. 69: 32, **וְהָיָה** Jer. 7: 31, **וְהָיָה** 10: 7, **וְהָיָה** Ezek. 12: 25, which in ver. 28 takes as its object **וְהָיָה**; Job 4: 5, 18: 14, Ps. 69: 11. In the following verbs relating to natural phenomena the feminine form occurs **וְהָיָה** *it is tempestuous* Ps. 50: 3, **וְהָיָה** *it snows* 68: 15, **וְהָיָה** *it rains* Am. 4: 7.

### THE PERSONAL PRONOUN AS SUBJECT.

§ 246. 1. The personal pronouns are rarely used before verbal forms, which of themselves indicate the person, **אָמַרְתִּי** *I said*, **אָמַרְתָּ** *thou saidst*, unless with the view of expressing emphasis or opposition, **לָמָּה בָּרַעְתִּי וְנָפְלוּ** *they are brought down and fallen, but we are risen* Ps. 20: 9.

a. Except in circumstantial clauses as 1 Kin. 1: 41, the personal pronoun as an emphatic subject always implies a tacit contrast even when this is not directly expressed, as it mostly is, in the context *אתה ידעת thou knowest* (whether others do or not) Ps. 69: 6, 20, *אני אהיה I will be king* (and not some other aspirant to the throne) 1 Kin. 1: 5, *אני נתתי I myself gave* (it was my own act not that of others) Gen. 16: 5. It may be made still more emphatic by a periphrasis comp. *אני חטאת I have sinned* 2 Sam. 24: 17 with *אני חטאתה* *it is I that have sinned* 1 Chron. 21: 17, or by inserting the particle *גם* also Gen. 20: 6, 21: 26, 44: 9, 48: 19, Num. 18: 28, Hos. 4: 6, *גם* too Lev. 26: 24, or *רק* only Job 1: 15 ff. The emphatic pronoun regularly precedes the verb Gen. 15: 15, 19: 19, 21: 26, 24: 45, 28: 16, 33: 14, Ex. 18: 21, Num. 22: 32, Judg. 11: 35, Ruth 4: 4, 1 Sam. 1: 28, 10: 18, 19, 2 Sam. 2: 6, 17: 8, 1 Kin. 1: 17, 8: 32, 18: 12, 21: 7, 2 Chron. 13: 11, Neh. 1: 8, Ps. 2: 6, 7, Isa. 37: 16, 49: 15, 53: 4, Ezek. 16: 33, Hos. 8: 4, 12: 11, Am. 7: 17, Mic. 6: 13-15. If special emphasis is to be thrown upon the verb or its adjuncts, it may precede the pronoun Judg. 15: 12, so particularly, when it is accompanied by an absolute infinitive Ex. 4: 14, or is in an energetic modal form, such as the imperative Ex. 18: 19, Dent. 5: 24, 1 Sam. 28: 22, jussive or future with *אל* Jer. 17: 18, Obad. ver. 13, (but see 2 Chron. 20: 15), intentional (paragoric future) 2 Sam. 18: 22 or has Vav Consecutive, to which the verb must be immediately attached Ezek. 17: 22 (comp. ver. 3), or stress is laid upon its suffix Judg. 9: 28. No emphasis is involved in the use of a pronoun, when perspicuity requires it, as when it is joined with a participle Gen. 15: 14, 2 Chron. 13: 11 or with any other predicate than a verb 2 Sam. 17: 8, Jer. 1: 6, 7, 17: 17. The unemphatic use of the pronoun with the persons of the verb is rare except in Ecclesiastes, where it occurs with remarkable frequency and generally follows the verb e. g. 1: 16, 2: 1, 11 ff.; see also Cant. 5: 5, Ps. 41: 5, 116: 10, 11, Isa. 38: 10.

2. The pronoun of the third person may be added to the subject to render it emphatic, *יהוה הוא האלהים Jehovah, he is the God* 1 Kin. 18: 39, *אדני הוא the Lord himself will give* Isa. 7: 14, 1 Sam. 17: 14, Gen. 25: 16, 34: 21, Mal. 1: 7, 12, and this even when it is a pronoun of the first or second person, *אני הוא מזה I, this person and no other, equivalent to I myself am blotting out* Isa. 43: 25, 51: 12; *אתה הוא נקה תנקה shalt thou, such an one as thou art, be altogether unpunished?* Jer. 49: 12, 14: 22, 2 Sam. 7: 28, Neh. 9: 6, Ps. 44: 5, Isa. 37: 16, Zeph. 2: 12. Comp. in Chald. Ezr. 5: 11.

a. This seems to be a better explanation than to regard *הוא* as a copula, § 261. 2, or such constructions as abbreviated relative clauses e. g.

*I am he* who *blotteth out* etc. after the analogy of 1 Chron. 21: 17. The pronoun so used may stand before the predicate as in most of the instances adduced above, or after it Gen. 41: 25, 26, Job 3: 19, Ps. 50: 6, Ezek. 18: 4, and even before the subject when the predicate is emphatically prefixed Ex. 12: 42, or after the subject Num. 18: 23. In any case it commonly agrees in gender and number with the subject, הַדָּם הוּא הַחַיָּה *the blood, it is the life* Deut. 12: 23, Ex. 3: 5; though sometimes it agrees in preference with the predicate, בְּתֵּי עִיר הַלְלוֹת הוּא אֲחֻזָּתָם *the houses of the cities of the Levites, this is their possession* Lev. 25: 33, Jer. 10: 3.

b. Various pronominal ideas for which no distinct pronoun exists in Hebrew, are expressed by substantives or other appropriate words; thus the indefinite pronoun *one* or *any one* by נֶפֶשׁ *a soul* or *person*, אִישׁ *a man*, אָדָם or אֲנָשִׁים *a man*; the reflexive *self* by נֶפֶשׁ with the proper suffix נִפְתִּיר *myself* etc. or by an emphatic use of the personal pronoun Hos. 4: 14 or suffix Lev. 19: 18, Ps. 49: 19, Isa. 45: 23, Jer. 7: 19; the reciprocal *one another* by אִישׁ אֶחָד *a man his brother* or אִישׁ רֵעֵהוּ *a man his friend*; correlatives, *one...the other* by זֶה...הַהוּא Ex. 17: 12, 1 Kin. 3: 23, Eccles. 6: 5, or אֶחָד...אֶחָד Ex. 18: 3, 4, 1 Kin. 3: 25, comp. 2 Kin. 4: 35; *the same* by הַזֶּה *bone* or *substance* הַיּוֹם הַזֶּה *the very same day* Lev. 23: 14, and in a very few passages as some suppose by an emphatic הוּא Deut. 32: 39, Ps. 102: 28, though even here as in Isa. 41: 4, 43: 10, the pronoun may retain its ordinary sense *he*, i. e. the being or person referred to; *others*, as introducing a new class in an enumeration, is in Job 24: 16 expressed by הֵנָּה *lit. they* or *those* distinguished from such as had been previously mentioned.

§ 247. 1. The subject may be extended by connecting two or more nouns or pronouns and thus forming what is called a compound subject הַשָּׁמַיִם וְהָאָרֶץ *and the heavens and the earth* and הָרָקִיעַ וְכָל-צְבָאָם *and all their host* were finished Gen. 2: 1, וְאֲנִי וְהַנָּשִׁיר אֵלֶיךָ *and I and the lad* will go Gen. 22: 5.

2. Or it may be extended by adding to the noun an article, adjective, demonstrative pronoun, pronominal suffix, or another noun with which it may be either in apposition or in construction. When thus united with other qualifying words the noun alone is called the grammatical subject, the noun, together with its adjuncts, is called the logical subject.

## THE ARTICLE.

§ 248. The definite article is used in Hebrew as in other languages to particularize the object spoken of, and distinguish it from all others. It may either specify individual objects in distinction from others of like character, or designate a particular class in distinction from other classes of objects. In the latter case it is called the generic article. Thus אֲרִיָּה *a lion*, one of the species, Gen. 49: 9; הָאֲרִיָּה *the particular lion*, singled out from the rest of his kind, Judg. 14: 8, or *the lion* in general, distinguished from other species of animals Isa. 31: 4. It is accordingly prefixed in the following cases, viz.:

1. When the thing referred to is one which has been mentioned before, and *God said, Let there be רָקִיעַ a firmament, etc., and God made הָרָקִיעַ the firmament* Gen. 1: 6, 7, 11: 4, 5, הַמִּזְבֵּחַ *the altar* Gen. 13: 4 with allusion to מִזְבֵּחַ *an altar* 12: 8; עֵץ...אֵשׁ Ex. 13: 21, but הָעֵץ...הָאֵשׁ ver. 22, first אֵשׁ then הָאֵשׁ Num. 19: 14; אֵשׁ Judg. 1: 24, but הָאֵשׁ ver. 25.

2. When it is defined by accompanying words, as a relative clause, אֲשֶׁר־יָלַךְ לֹא הִלֵּךְ וְג' *blessed is the man who has not walked, etc.*, Ps. 1: 1, an adjective הַמְאֹדִּים *the greater light*, הַקָּטָן *the lesser light* Gen. 1: 16, a demonstrative pronoun, הַר *a mountain*, הַהָר *this mountain*, הַהָר הַהוּא *that mountain*, or any descriptive phrase הָאֵל בְּעַל הַקַּרְנַיִם *the two-horned ram* Dan. 8: 6, הָאוֹמֶת עַל-פְּנֵי הַיְשִׁיל הַבַּיִת *the porch before the temple* 1 Kin. 6: 3.

a. In this case the article is sometimes generic, as is shown in the first of the examples above given; "*the man who has not walked in the counsel of wicked persons*" does not denote an individual but represents a class and the affirmation is made of every one included in that class. The article in 1 Sam. 9: 9 is best explained by supposing that the noun is limited by the following words בְּקִלְבֹּהֶי וְג' and is hence conceived definitely as *the man*,

whoever he might be, who went to consult God, comp. Dent. 18: 19, 1 Sam. 17: 25. Ewald is of the opinion that the second word defines the first in the phrase *בְּהַיּוֹם הַהוּא* Ex. 9: 18 and elsewhere, and that it means *about the time to-morrow* i. e. when it is to-morrow; the true sense, however, appears to be *about this time to-morrow*, see 3. c below.

3. When it is obviously suggested by the circumstances, or may be presumed to be well known: *she emptied her pitcher into הַשֵּׁקֶת the trough* Gen. 24: 20, viz., the one which must have been by a well used for watering cattle; *Abimelech looked through הַחַלּוֹן the window* Gen. 26: 8, i. e. of the house in which it is taken for granted that he was; *let us go to הָרְאָה the (well known) seer* 1 Sam. 9: 9.

a. The article thus used adds to the vividness of a description and often affords incidental evidence of the writer's familiarity with the features of the locality or the circumstances of his narrative. Thus *בְּהָרֵי אֲרָם in the (not a) mountain...in the (not a) cave* Gen. 19: 30, *הַמְּלִיץ the interpreter* necessary for Hebrews in Egypt Gen. 42: 23, *הַבְּאֵר the well*, known to have been there, or characteristic of every inhabited place Ex. 2: 15, *הַסִּבְחָה the thorn-bush* such as grew in the desert Ex. 3: 2, *הַאֹהֶל the tent*, viz. the one used for the purpose Ex. 33: 7, *הַיָּעָר the young man* present to the writer's mind as the one who brought the message Num. 11: 27, though some judge the article to be generic and take the noun in a collective sense as equivalent to *young men*; *הַחִשְׁבִּית the Cushite woman*, whom Moses had married, as is explained in the next clause Num. 12: 1; *הַשִּׁפְחָה the maid* of the high priest 2 Sam. 17: 17, and ver. 19 *הַאִמָּה the woman* who belonged in the house, *הַמְּכִיחַ the cover* which she had or which was commonly used for the purpose; *הָאִשָּׁה הַמִּצְרַיִם the well known Egyptian* 1 Chron. 11: 23. Certain names of diseases may receive the article, being well known physical conditions, as we say *the cholera* or *the plague*; thus *הַצָּרַעַת the leprosy* Lev. 13: 2 or *הַצָּרַעַת* ver. 12, *with blindness* *בְּסִנְאוֹתָם* Gen. 19: 11, *בְּטִיבוֹתָם* Zech. 12: 4, and various other ailments Lev. 14: 54-56, Deut. 28: 27; so mental states *הַשִּׁנְיָה* and *הַשִּׁנְיָה* *madness*, *הַמִּתְרַשָּׁה* and *הַמִּתְרַשָּׁה* *astonishment*.

b. The article is accordingly used as in Greek and in some modern languages in place of an unemphatic possessive pronoun: *she took הַמַּעֲלִיָּה the veil* Gen. 24: 65, i. e. the one which she had, or, according to the English idiom, *her veil*; David took *הַקִּינֹר the harp* i. e. *his harp* 1 Sam. 16: 23, so the LXX. ἡ ἄμβρα Δαυὶδ τὴν κιθάραν. See also Num. 22: 32, 1 Kin. 1: 47.

c. With words denoting time it expresses the present as that which would most readily occur to the mind, *הַיּוֹם the day* i. e. that which is now passing, *to-day* Gen. 4: 14, *הַלַּיְלָה the night* i. e. *to-night* Gen. 30: 15, *הַשָּׁנָה the year* i. e. *this year* Jer. 28: 16, *הַזֶּמֶן the time* i. e. *this time* Gen. 29: 35, so in the fuller phrase *הַזֶּמֶן הַהוּא* Gen. 29: 34; unless another idea is more



naturally suggested by the context, e. g. בְּזֶה *at this time, now* Judg. 13: 23, but *at the time* of the action here supposed i. e. *then*, in that case Judg. 21: 22, *at the proper time* Num. 23: 23, the article having its distributive sense, see No. 4.

4. When it is referred to as a specimen of its class, so that the article has a distributive sense and is equivalent to *each, he offered a bullock and a ram* בַּמִּזְבֵּחַ *on the altar* i. e. on each of the seven altars Num. 23: 2, *I hid a hundred men fifty by fifty* בַּמְעָרָה *in the cave* i. e. in each cave 1 Kin. 18: 13, לְאִישׁ *to the man* i. e. each man Gen. 45: 22, לְבֵית *for the house* i. e. each house Ex. 12: 3, לְיוֹם *for the day* i. e. every day Ezek. 46: 13; see also 45: 15, 24, Num. 28: 14, 20, 2 Chron. 8: 13.

a. Occasionally indefinite nouns are used distributively, לְאִישׁ *to a man* i. e. each man 2 Sam. 6: 19.

5. When it is distinguished above all others of like kind or is the only one of its class, הַבַּיִת *the house* viz. of God, the temple Mic. 3: 12, or of the king, the palace 2 Kin. 10: 5, הָאֱלֹהִים *the Lord* Isa. 1: 24, הָאֱלֹהִים *the (true) God*, הַשָּׁמַיִם *the heavens*, הָאָרֶץ *the earth* Gen. 1: 1, הַשֶּׁשֶׁשׁ *the sun* Gen. 15: 12.

6. When it is an appellative noun used in a generic or universal sense, הַחֶרֶב *the sword* devoureth one *as well as another* 2 Sam. 11: 25; *they shall mount up with wings* כַּנְּפַיִם *as the eagles* Isa. 40: 31, Ex. 22: 1, Ps. 147: 10, and sometimes when it is a material or abstract noun, in which case the English idiom does not admit the article, *where there is* הַזָּהָב *gold* Gen. 2: 11 LXX. τὸ χρυσόν; *the king made* כֶּסֶף כַּאֲבָנִים *silver like stones* 1 Kin. 10: 27; *sival- lowed up* מִן־הַיַּיִן *of wine*, *led astray* מִן־הַשֶּׁכַּר *by strong drink* Isa. 28: 7; *where shall* הַחֲכָמָה *wisdom be found?* Job 28: 12 LXX. ἡ δὲ σοφία; *there is a superiority* לְחֲכָמָה *to wisdom above folly like the superiority* לְאֹר *of light above darkness* Eccles. 2: 13.

a. The article is used with abstracts as with other nouns both in a particular and generic sense. Thus *חָכְמָה* denotes *wisdom* in any relation, *multitude of years shall teach חָכְמָה wisdom* Job 32: 7, 38: 36, *חָכְמָה* is either wisdom in some particular relation e. g. 2 Chron. 1: 12 *the wisdom* which Solomon had asked for vs. 10: 11; 1 Kin. 7: 14 *the wisdom* to do all work; or wisdom in general, as an attribute distinguished from other attributes e. g. *חָכְמָה wisdom giveth life to its possessor* Eccles. 7: 12, 19. More frequently, however, the article is dropped with this class of words as unnecessary, e. g. *חָכְמָה wisdom* to do all work Ex. 36: 1, *חָכְמָה wisdom*, the attribute in general, *shall die with you* Job 12: 2, 15: 8, 28: 18.

b. The article is used with adjectives and participles to denote the class, which they describe, either in the plural *הַחַיִּים the living*, *הַמֵּתִים the dead* Isa. 8: 19, Eccles. 9: 5, or in the singular in a collective sense, *God shall judge אֶת-הַצְדִּיקִים וְאֶת-הַפְּשָׁעִים the righteous and the wicked* Eccl. 3: 17; *the proverb of הַפְּסָלִים the ancients* 1 Sam. 24: 14, *הַפְּסָלִים the escaped* Gen. 14: 13, *הַצֹּהֲרִים the liars in wait* Josh. 8: 19; so with Gentile nouns, which are properly adjectives, § 196. 1, *הָאֲמֹרִי the Amorite*, *הַכְּנַעֲנִי the Canaanite*, Gen. 15: 21. Sometimes a singular noun with the generic article is equivalent to an indefinite plural, stress being laid upon the species, though some only of those included under it are intended, *הַיְעִיר the bird of prey* i. e. birds of prey *came down* Gen. 15: 11; *as one pursues הַקָּרָא the partridge* i. e. partridges *in the mountains* 1 Sam. 26: 20; *הַמַּשְׁחִית the one destroying* i. e. destroyers 1 Sam. 13: 17; *כְּשֶׁבֶר like the sheaf* i. e. sheaves Mic. 4: 12; *וְהַמִּיטִים ... וְהַמְּזִירִים ... הַפְּסָלִים* 2 Kin. 7: 10; *הַמַּדְרִיק* is contrasted with *רְשָׁעִים* Ps. 37: 16. So some explain *הַנָּעִר* Num. 11: 27 as equivalent to *נְעָרִים* but it may more naturally be *the young man* present to the writer's mind as the one who brought the message.

c. The Hebrew infinitive does not receive the article; *הָיָה* Gen. 2: 9 and elsewhere, *הַיָּבֵר* 1 Kin. 10: 19, 2 Chron. 9: 18 and *בְּהִקְוֶה* Ezek. 7: 14 may be regarded as nouns. In a very few instances the article is prefixed to finite tenses of the verb with the force of a relative pronoun, *הַחֲלִיטָא who went* Josh. 10: 24, *הַיֹּדֵעַ that shall be born* Judg. 13: 8, *הַחֲקִדִּישׁ which he sanctified* 1 Chron. 26: 28, *הַנִּכְחָצִים who are present* 1 Chron. 29: 17, *בְּהִכְיָן into (the place) which he prepared* 2 Chron. 1: 4, *הַמְּלִיצָה* Gen. 21: 3, *הַבָּאָה* Gen. 18: 21, 46: 27, Job 2: 11, *הַשֹּׁבָה* Ruth 1: 22, 2: 6, 4: 3, *הַנִּרְאָה* 1 Kin. 11: 9, *הַחֲזָלָה* Ezek. 26: 17; so also 2 Chron. 29: 36, Ezr. 8: 25, 10: 14, 17, Isa. 56: 3, Jer. 5: 13, Dan. 8: 1. It is once prefixed to a preposition, *הַעֲלִיָּה what (was) upon it* 1 Sam. 9: 24.

d. Nouns in the vocative are governed by the same rules in the reception of the article, as when not the object of address; thus with the article, *הַשָּׁמַיִם O heavens*, *הָאָרֶץ O earth* Deut. 32: 1, *הַכֹּהֲנִים O priests* Mal. 1: 6, *הַמַּלְכָּה O queen* Esth. 5: 3, *הַחֲרָשִׁים ye deaf*, *הַחֲרָשִׁים ye blind* Isa. 42: 18, *הַיֹּשֵׁבָה thou that dwellest* Cant. 8: 13; so Ps. 123: 1, Ezek. 34: 9, 37: 4, 9; or without the article, when indefinite, *אִישׁ O man* Isa. 22: 12, (or it may stand absolutely and qualify the preceding word *a manly cast*) *נְשֵׂאֵי טָאָמְנוּת O careless women* Isa. 32: 9, *אֲבָרִים O ye husbandmen* Joel 1: 11, *בָּנִים*

*ye children* Prov. 4: 1, אֲנִי O land Eccles. 10: 16, 17, עֲרֵבָה O barren Isa. 54: 1.

e. Like the Greek  $\pi\alpha\varsigma$ , when followed by a definite noun כָּל means *the whole* or *all* כָּל-הָאָרֶץ *the whole earth*, כָּל-הָעָם *all the people*, כָּל-הַגּוֹיִם *all the nations*, so with singular nouns in a collective sense כָּל-הָאֲנָשִׁים *all the men* Deut. 4: 3, כָּל-הָעִירִים *all the cities* Jer. 4: 29, Ex. 1: 22, 1 Sam. 3: 17, 1's. 150: 6, Prov. 19: 6 or participles used collectively Isa. 4: 3, 43: 7; followed by an indefinite noun it means *every* or *any* כָּל-בֵּית *every house* Isa. 24: 10, כָּל-דָּם *any blood* Lev. 17: 10, or *every sort of*, כָּל-סֵדֶן *every sort of a tree* Gen. 2: 9, 7: 14; though here as elsewhere the poets may omit the article § 250 כָּל-רֹאשׁ *the whole head* Isa. 1: 5 and it is occasionally dropped even in prose Jer. 52: 30. Connected with a negative adverb it forms a universal negation *no*, or if the words be rendered separately our idiom requires us to translate כָּל by *any*, כֹּל-עֲמָלָה לֹא נַעֲשֶׂה *no work shall be done* Ex. 12: 16, כֹּל-הָיָה אֵין *there is no new thing* Eccles. 1: 9, לֹא יִזְכָּר כֹּל-אֶלֶיָּה *neither can any god* 2 Chron. 32: 15. Comp. οὐ δικαιοῦσθεται πᾶσα σάρξ Rom. 3: 20.

f. The Hebrew article is sometimes found where the English requires the indefinite article or none at all; but it must not on that account be supposed that it ever loses its proper force or becomes equivalent to an indefinite article. The difference of idiom is due to a difference in the mode of conception. Thus in comparisons the Hebrew commonly conceived of the whole class of objects of which he spoke, while we mostly think of one or more individuals belonging to the class, כַּנֶּסֶךְ *as (the) a nest*, Isa. 10: 14, סֵפֶר *as (the) a scroll* Isa. 34: 4, לִקְרֹד *(the) a kid* Judg. 14: 6, כַּבְּעֵי *(the) bees do* Deut. 1: 44, כַּשָּׁרָד *as (the) scarlet*, כַּסֶּלֶג *as (the) snow*, כַּחֲמֹר *as (the) crimson*, כַּצֹּמֶר *as (the) wool* Isa. 1: 18; so Gen. 19: 28, 2 Sam. 17: 10, Isa. 24: 2 but this is not invariably the case כַּסִּימָן *like foxes* Ezek. 13: 4, כַּצִּבְּאוֹת *as roes* 1 Chron. 12: 8. Cases also not infrequently occur in which the article may either be inserted or omitted with equal propriety and without any material change of sense, according as the noun is to the mind of the speaker definite or indefinite. In speaking of the invasion of his father's flocks, David says, הַלֵּוֹן *the lion and* הַדָּבָר *the bear came* 1 Sam. 17: 34, because he thinks of these as *the* enemies to be expected under the circumstances, comp. Am. 5: 19; had he thought of them indefinitely as beasts of prey he would have said, without the article, *a lion and a bear*. It is said, Gen. 13: 2, that Abram was very rich בַּחֲמֹר *in (the) cattle*, בַּכֶּסֶף *in (the) silver*, and בַּזָּהָב *in (the) gold*, since these are viewed as definite and wellknown species of property; but in Gen. 24: 35 *he hath given him* הַצֹּמֶר *flocks and herds* and הַכֶּסֶף *silver and gold*, these are viewed indefinitely in Hebrew as in English. In the phrase הַיּוֹם *and it came to pass on a day* 1 Sam. 1: 4, 14: 1, 2 Kin. 4: 8, 11: 18 the article is used to distinguish it as *the* day in which the event occurred, comp. הַיּוֹם Jer. 49: 36.

§ 249. Nouns are definite without the article in the following cases, viz.:



1. Proper nouns, which are definite by signification, אַבְרָהָם *Abraham*, כְּנָעַן *Canaan*, יְרוּשָׁלַם *Jerusalem*.

a. Proper names, originally applied in an appellative sense, sometimes retain the definite article, הַבַּעַל *the lord*, Baal, הַשָּׂטָן *the adversary*, Satan, הַנָּהָר *the river*, the *Euphrates*, הַיַּרְדֵּן *the descending* (stream), the *Jordan*, once poetically הַיַּרְדֵּן Ps. 42: 7, § 250, and once indefinitely *a Jordan*, a stream like the *Jordan* Job 40: 23, הַשָּׁרֹן *the plain*, Sharon, הַלְבָּנוֹן *the white* (mountain), *Lebanon*, so always in prose, but in poetry with or without the article, always in prose, and sometimes in poetry, *Bashan*, הַגִּלְעָד and גִּלְעָד *Gilead*, הַבְּרָכָה *the garden*, Carmel, הַמְּצִדָּה *the circuit* of the *Jordan*, הַמִּצְפָּה *the watch-tower*, Mizpah, הָאָדָם and אָדָם *the* (first) *man*, Adam, הָאֱלֹהִים and אֱלֹהִים *the* (true) *God*. In הַצֵּבֶט הַמְּנַשֶּׁה *the half tribe of Manasseh* Deut. 3: 13 and often elsewhere, the article makes more prominent the definiteness of the entire expression: it also occurs without the article, e. g. Num. 32: 33. Proper names of nations rarely admit the article הַכַּלְדָּיִם *the Chaldeans*, but הַפִּלִּיְשְׁתִּים *the Philistines*, but in 2 Chron. 22: 5 has the article as a Gentile noun הַחֲרָשִׁים, § 53. 2. a. Symbolical like real names do not receive the article, הַבְּגִידָה *Treacherous Jer.* 3: 7, הַנִּשְׁבָּה *Apostate* ver. 6, הַלֵּלָה Hos. 5: 13.

2. Nouns with suffixes, which are rendered definite by the appended pronoun, אָבִינִי *our father*, שְׁמִי *his name*, but in Greek *ὁ πατὴρ ἡμῶν, τὸ ὄνομα αὐτοῦ*.

a. There are a few instances in which the article is prefixed to nouns having suffixes. It is emphatic in הַחֲצִי *the* (other) *half of them* Josh. 8: 33, opposed to a preceding הַחֲצִי *one half of them*; see also הַבְּרִיָּה Isa. 24: 2, הַחֲצִיָּה Lev. 27: 23, הַבְּעִירָה (in some editions) Ezra 10: 14; הַבְּיָהוּ *in the midst of my tent* Josh. 7: 21, הַבְּיָהוּ *in the midst of its fold* Mic. 2: 12, הַבְּחֵרָה *the whole of its women with child* 2 Kin. 15: 16; in הַמְּשָׁלָה Prov. 16: 4 it distinguishes the noun הַמְּשָׁלָה from the preposition הַמְּשָׁלָה. In הַנְּבִיאָה Num. 12: 6 the suffix is to be taken objectively and the expression is indefinite *a prophet to you*.

b. A suffix which is the direct object of a participle does not supersede the necessity of the article, הַמְּסִיחָה *the* (one) *smiting him* Isa. 9: 12, הַמְּבִיָּה *the* (one) *bringing thee up* Ps. 81: 11, הַמְּקִיָּה *the* (one) *crowning thee* Ps. 103: 4, Deut. 13: 6, Dan. 11: 6.

3. Nouns in the construct state before a definite noun, whether this has the article הַכּוֹכָבִים הַשָּׁמַיִם *the stars of heaven* Gen. 26: 4, הַרְגְּלֵי הַכֹּהֲנִים *the feet of the priests* Josh. 3: 13; is a proper name, הַשְּׁבֵטִי יִשְׂרָאֵל *the tribes of Israel* Ex. 24: 4, הַדְּבָר הַזֶּה *the word of Jehovah* Gen. 15: 1; has a pronominal suffix, הַבְּרִיָּה הַשְּׂמִינִי *the first-fruits of thy la-*

*bours*, נְשִׁירֵבָנָיו *the wives of his sons* Gen. 7: 13; or is itself definite by construction, מְשֻׁלָּה שְׂדֵה הַמַּכְפֵּלָה *the cave of the field of Machpelah* Gen. 23: 19, אֲרוֹן בְּרִית־יְהוָה *the ark of the covenant of Jehovah* Josh. 3: 3, עוֹשֶׂה מְלָאכָתָא בְּבֵית־יְהוָה *the doer of the work of the service of the house of Jehovah* 2 Chron. 24: 12.

a. When the governed noun is indefinite, the whole expression will be indefinite, כַּף בְּרִיאַשׁ *a man's hand* 1 Kin. 18: 44, כַּף הָאִישׁ *the hand of the man* 2 Sam. 14: 16; מִזְבֵּחַ נְחֹשֶׁת *an altar of brass* 2 Chron. 4: 1, מִזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Chron. 7: 7. So אִישׁ אֱלֹהִים *a man of God* 1 Kin. 13: 1, הָאִישׁ הָאֱלֹהִים *the man of God* ver. 4; מַלְאַךְ אֱלֹהִים *an angel of God* 1 Sam. 29: 9, מַלְאַךְ הָאֱלֹהִים *the angel of God* Judg. 6: 20, מַלְאַךְ יְהוָה ver. 21 *the angel of God* or of *Jehovah*. In a very few instances the expression is commonly reckoned indefinite notwithstanding the definiteness of the governed noun, but most, if not all of these can be otherwise explained; thus in Gen. 9: 20 the article is generic, as we might say *began to play the husbandman*, comp. also Lev. 14: 34, Deut. 22: 19, 1 Sam. 4: 12, Jer. 13: 4.

b. Nouns in the construct are occasionally found with the article. There is but one example of this in which the construct differs in its letters from the absolute, and in this instance the governed noun is preceded by a preposition so that the expression could be made definite in no other way, דֶּרֶךְ הַשְּׂכֵנִיִּם בְּאֶהֱלִים *the way of the dwellers in tents* Judg. 8: 11. In the remaining instances the sense is sometimes complete without the governed word, which is added as if by an afterthought, לְרֹאשֶׁהָ שֹׁרֶה *to the tent* viz. *Sarah's* Gen. 24: 67, הַיָּרֵב הָאֵיֶךְ *the pin* viz. *of the web* Judg. 16: 14, 2 Kin. 16: 17, 2 Chron. 15: 8 (if the text is correct), Ps. 123: 4, or may have been coordinated by a loose sort of apposition, § 256. 2, הַבְּרִיתָ שֵׁשׁ *the coat of linen* Ex. 28: 39, 39: 27, הַמִּזְבֵּחַ הַנְּחֹשֶׁת *the altar of brass* 2 Kin. 16: 14, Zech. 4: 7, or subordinated in a general way, § 256. 3, הַמִּזְבֵּחַ בֵּית־אֵל *the altar of (or at) Bethel* 2 Kin. 23: 17, Gen. 31: 13, 1 Chron. 15: 27, Isa. 36: 8, Jer. 48: 32, Ezek. 47: 15. Sometimes the definiteness of the entire expression is thus more clearly marked, as when several nouns in the construct occur together הַקָּבֵר אִישׁ הָאֱלֹהִים *the grave of the man of God* 2 Kin. 23: 17, 2 Chron. 8: 16, Ezr. 8: 29, Ezek. 46: 19, particularly when one compound phrase precedes another אֲרוֹן הַבְּרִית אֲרוֹן כְּלִי־זָהָב Josh. 3: 11, Esth. 6: 1; so after כָּל Josh. 8: 11, 1 Kin. 14: 24, Jer. 25: 26, Ezek. 45: 16, Zeph. 3: 19, and before an infinitive which is equivalent to a relative clause 2 Sam. 19: 25, Ex. 9: 18. See also 1 Sam. 26: 22 K'thibh, 2 Kin. 7: 13 K'thibh, where the K'ri omits the article. It is once found with a participle in the construct state before its object, Ezek. 17: 15; the article in הַמְּכָרָה הַכֶּסֶף *the bill of the purchase* Jer. 32: 12 identifies it with the one spoken of in the preceding verse.

c. Gentile nouns, derived from a compound proper name, receive the article before the second member of the compound, בְּנֵי־הַבְּנִימִי *the Benjamite*

Judg. 3: 15, בֵּית הַשֶּׁמֶשֶׁת *the Bethshemite* 1 Sam. 6: 14, בֵּית הַפְּחָמִי *the Bethlehemite* 1 Sam. 16: 18, אֲבִי הַקְּנוֹר *the Abiezrite* Judg. 6: 11, though this word also appears in the abbreviated form הָאֵי־קְנוֹר Num. 26: 30; בֵּית הַאֵלִי *the Bethelite* 1 Kin. 16: 34, הָיָה הַמִּנְחָה *1 Chron. 2: 54.*

§ 250. The article is frequently omitted in the brief and emphatic language of poetry, where it would be required in prose, מְלָכֵי־אֶרֶץ *kings of (the) earth* Ps. 2: 2, אֲמַר שֶׁמֶר *in the presence of (the) sun* Ps. 72: 17, אֲמַר בֹּקֶר *(the) watchman says, (the) morning comes* Isa. 21: 12; *to give וְקָדֵשׁ וְזִבְחָה both sanctuary and host to be trampled* Dan. 8: 13.

a. Thus the article is almost entirely wanting in Ps. 72. It is also omitted from certain poetical or archaic phrases אֶרֶץ וְשָׂמָיִם Gen. 2: 4, Ps. 148: 13, כָּל־הַשָּׁמַיִם וְאֶרֶץ Gen. 14: 19, 22, חֵירוֹ אֶרֶץ but חֵירוֹ הָאֶרֶץ, חֵירוֹ אֶרֶץ except Ps. 59: 14; or words שֶׁמֶר but שֶׁמֶר; several of these seem to have assumed almost the character of proper names אֶתֶּל בּוֹשֶׁר *the Tent of meeting, the Dwelling-place* 1 Sam. 2: 29, 32, אֱלֹהִים *God, the most High*, קָדוֹשׁ *the Holy One* Job 6: 10, Isa. 40: 25, Hab. 3: 3, שֶׁמֶר *the Almighty*, אֱלֹהֵי הַצְּבָאוֹת *the God of hosts*, אֶתֶּל *only four times*, אֶתֶּל הַצְּבָאוֹת *the God of hosts*, אֶתֶּל הַצְּבָאוֹת *the region of the dead*, הָעוֹלָם *the world*, הָאֵי־מַחְסֵה *the abyss*, צָפוֹן and הַצָּפוֹן *the north*, הַיָּמִין *only once* הַיָּמִין *Zech. 6: 6 the south.* In the parallels of poetry the article is sometimes omitted in one clause and retained in the other Nah. 1: 5, Zeph. 1: 3, Ps. 148: 9, 10.

b. The article is often dropped from familiar and frequently repeated expressions in prose, בֹּשֶׁר אֶתֶּל *at evening-time* Gen. 24: 11, שֶׁמֶר *sun-rise* Deut. 4: 47, אֶתֶּל אֶתֶּל *to (the) year's end* Deut. 11: 12, אֶתֶּל *(the) captain of (the) host* 1 Kin. 16: 16, and such phrases as שָׁקַח *ראש (the) head* Isa. 37: 22, *put forth יָד the hand* Gen. 37: 22, *lay עַל־פִּיהָ the hand upon the mouth* Mic. 7: 16, בֶּרֶךְ *with the hand* 1 Sam. 19: 9, *pounce בָּעֵתָה upon the shoulder* i. e. *assail the Philistines* Isa. 11: 14, *turn עָרָה the back and not פָּנִים the face* Jer. 2: 27, *lift up קֶרֶן the horn* 1 Chron. 25: 5, *from the sole of the foot to the head* Isa. 1: 6, Gen. 3: 15, Lev. 11: 3, Ps. 119: 2, Ezek. 25: 6, בְּרֵאשִׁית *in the beginning* Gen. 1: 1, LXX *ἐν ἀρχῇ*, so that it is not necessary to assume that this is in the construct before the following clause, מִבְּרֵאשִׁית *from the beginning* Isa. 46: 10; also in geographical and architectural details, from such technical terms as גִּבְלֵי *and the border* Josh. 13: 23, רָחֵב *the breadth*, קִבְּהָ *the height* Ex. 27: 18, 2 Chron. 3: 3; likewise in adverbial phrases: אֶתֶּל אֶתֶּל *with the face to the ground* Gen. 19: 1. Comp. in English *from head to foot, arm-in-arm*, etc. So פָּנִים אֶתֶּל־פָּנִים Gen. 32: 31, פָּה אֶתֶּל־פָּה Num. 12: 8 etc.

c. In enumerations, where attention is exclusively directed to the proper meaning of the words irrespective of their particular relations, the thought may be generalized by omitting the article and putting each noun in the singular, thus giving both conciseness and vigour to the expression,

מַן וְנָשָׂא וְעֶזְרָא וְעֶזְרָאֵלָה וְעֶזְרָאֵלָה וְעֶזְרָאֵלָה *man and woman, young and old, and ox and sheep and ass* Josh. 6: 21, Isa. 9: 13, Jer. 44: 7, Ezek. 39: 9. In this and other cases the indefinite singular in a collective sense is used instead of the plural רַגְלֵי אִישׁ *footmen* Judg. 20: 2, אֲנָשִׁי חֵזֶק *men of strength* 1 Chron. 26: 8, Ex. 35: 22, Deut. 3: 5, 1 Sam. 21: 5, 2 Chron. 14: 7, Ezek. 6: 7, 11: 6, Prov. 11: 14, and interchanging with it Ps. 12: 2, Prov. 16: 12-15. In Gen. 19: 12 חֹתֵן *Son-in-law* is indef. sing. because the speaker was uncertain whether there was one or more or none at all.

d. When two definite nouns are connected by *and* the article is commonly repeated Deut. 7: 19; it may however, particularly in poetry, stand only before the first and be understood with the second וְהָיָה הָאֱלֹהִים הַהֵם *the (persons) decreeing unrighteous decrees and writing, etc.* Isa. 10: 1, הַזֶּמְרֵי וְהַקִּינֹר *O psalttery and harp* Ps. 57: 9, הַבְּרִיחַ וְהַקִּינֹר Neh. 1: 5 comp. Deut. 7: 9, 12, הַשֶּׁמֶשׁ וְהַיָּרֵחַ (though in different clauses) Josh. 10: 13, Ps. 19: 11, 34: 13; in Jer. 40: 4 it is omitted from the former of two words אֶלְיָשָׁב וְאֶלְיָשָׁב.

§ 251. There is no indefinite article in Hebrew; indefinite nouns are sufficiently characterized as such by the absence of the article. Thus, נָהָר *a river* Gen. 2: 10, גַּם־חַיִּימָה וְגַם־רֶכֶב *both chariots and horsemen* Gen. 50: 9, חֵלֶב וְדָבָשׁ *milks and honey* Ex. 3: 8, עֹלֵל יְמִימִים *an infant of days* Isa. 65: 20.

a. The numeral אֶחָד *one* is occasionally employed in the sense of an indefinite article, כֵּל אֶחָד *a basket* Ex. 29: 3, אִישׁ אֶחָד *a man* Judg. 13: 2, 1 Sam. 1: 1, 1 Kin. 22: 9, Dan. 8: 13, or in the construct before a plural noun, אֶחָד מֵהַנְּבִלִים *one of the foolish women* i. e. *a foolish woman* Job 2: 10, Gen. 21: 15, 22: 2, 37: 20, Judg. 19: 13. In some passages, however, which are commonly explained in this manner, אֶחָד may retain its proper numeral force, as נָבִיא אֶחָד *one prophet* 1 Kin. 13: 11, alone remaining in Bethel, רֶחֶם אֶחָד 1 Kin. 19: 4, 5, not a cluster but a solitary shrub, פָּרַע אֶחָד *a single flea* 1 Sam. 24: 15, 26: 20.

#### ADJECTIVES AND DEMONSTRATIVES.

§ 252. 1. Attributive adjectives and participles are commonly placed after the noun to which they belong and agree with it not only in gender and number but in definiteness, that is to say, if the noun is indefinite they remain without the article, but if the noun is made definite, whether by the article or in any of the ways specified in § 249, they receive the article, בֶּן־הָחָכָם *a wise son*



Prov. 10: 11, הָיָא יָצֵא *a bridegroom going out* Ps. 19: 6, הָאָרֶץ הַטּוֹבָה *the good land* Deut. 1: 35, רַב־רַב מְחִילֶיךָ הַרְבִּים *thy manifold mercies* Neh. 9: 19, נְהָרָה הַטּוֹב 2 Chron. 30: 18. If more than one adjective accompany a definite noun, the article is repeated before each of them, הַשֵּׁם הַנּוֹכָח הַנּוֹרָא *the glorious and fearful name* Deut. 28: 58, 10: 17.

a. The adjective רַבִּים *many* is in a few instances, for the sake of greater emphasis, prefixed to the noun which it qualifies, רַבִּים בָּנִים *many sons* 1 Chron. 28: 5, רַבּוֹת עָלַי *many times* Neh. 9: 28, so Ps. 32: 10, 89: 51, Jer. 16: 16. Other instances are יָרֵא, קִשְׁלוֹ *his strange work*, נִכְרָהוּ *his strange task* Isa. 28: 21, צַדִּיק עֲבָדִי *my righteous servant* Isa. 53: 11, and are mostly susceptible of a different explanation; thus each of the examples above given may be regarded as forming a brief clause *his work is strange, my servant as a righteous person*.

b. Some exceptional cases occur, in which an adjective qualifying a definite noun does not receive the article, the whole expression being made definite by the article which precedes the noun, הַחֲנִיכָה הַחֲדָשָׁה *the new cart* 2 Sam. 6: 3, תֵּלֶם נִכְרָה *the strange vine* Jer. 2: 21, Ezek. 39: 27, Dan. 8: 13, 11: 31, or when the noun is made definite by a suffix, אַחֲרֶיךָ *your other brother* Gen. 43: 14, Ezek. 34: 12, Hag. 1: 4, or is a proper name אֶלֶּיךָ בְּנֵי אֱלֹהִים Ps. 68: 28. In הַבָּיָה רָעָה *an evil report respecting them* Gen. 37: 2, the suffix denotes the object and the noun is really indefinite. Comp. § 249. 2. a. In הַיָּם גָּדוֹל Ps. 104: 25 the adjective does not directly qualify the noun, but is in apposition with it, or it may even be viewed as a predicate, not *the great sea* but *the sea, great and wide*, equivalent to which is *great* etc. So הַמִּצְאָה נִכְרָהָה *the property that was despicable and refuse* 1 Sam. 15: 9, הָאָרֶץ אַחֲרָה *the land, another than this, where* etc. Jer. 22: 26.

c. On the other hand the article is sometimes dropped from the noun, but retained before the adjective, הַחֲזֵר הַגָּדוֹל *the great court* 1 Kin. 7: 12, אִישׁ הַעֲשִׂיר *the rich man* 2 Sam. 12: 4, בּוֹר הַגָּדוֹל *the great well* 1 Sam. 19: 22, Gen. 1: 21, 41: 26, Num. 11: 25, 2 Kin. 20: 4 K'ri, Neh. 9: 35, Ps. 104: 18, Isa. 46: 12, Jer. 6: 20, 32: 14, Ezek. 9: 2, 21: 19, 40: 31, 47: 16, Zech. 4: 7.

d. A participle with the article thus joined to a definite noun is equivalent to a relative clause הָאִישׁ הַעֲמִיד *the man who stood* Zech. 1: 10, Ex. 36: 4, Num. 5: 8; so with proper nouns יְהוָה הַנִּרְאָה *Jehovah, who appeared* Gen. 12: 7, 13: 5, 16: 13, Ex. 11: 5, Esth. 7: 6, Ps. 103: 3-5, Isa. 45: 3, Jer. 37: 10; so sometimes even with indefinite nouns כָּל-הַבְּהֵמָה הַרְגִּישָׁה *every beast that moves* Gen. 1: 28, 1 Sam. 25: 10, Ps. 62: 4, Jer. 27: 3, Dan. 9: 26, while on the other hand the participle without the article may be used in the same sense with definite nouns הָאִישׁ בְּרָגִז *the man who made the earth tremble* Isa. 14: 16, 1 Kin. 11: 8, 2 Kin. 10: 6. In הַיָּשָׁר הוֹלֵךְ *he who walketh uprightly* Mic. 2: 7 the article properly belonging to the participle is

attached to a closely related word which forms with it one compound expression.

c. In a few instances a participle belongs to a preceding suffix *רַגְלֶיהָ* *pedes ejus introcuntis*, *her feet as she came in* 1 Kin. 14: 6, 2 Kin. 11: 5, Ps. 69: 4; so an adjective Eccles. 4: 10.

f. Adverbs are sometimes used as attributive adjectives *מִנְחָה תָמִיד* *a continual meat-offering* Lev. 6: 13 (but in the construct Num. 4: 16, § 257. 6. c.), *עֲלֹיָה בָרָא* *burnt-offerings that cost nothing* 2 Sam. 24: 24, Ps. 69: 5, Lam. 3: 52, *מְלָבוֹת הָרַבָּה בָּאֵר* *very many garments* Josh. 22: 8, Deut. 3: 5, 2 Sam. 8: 8, 12: 2; so *בְּיָדָא* Isa. 10: 7, Eccles. 9: 14, which twice assumes a plural form, Ps. 109: 8, Eccles. 5: 1; they also occur as predicate adjectives Gen. 15: 1, 47: 9, Jer. 42: 2. A phrase may also be joined to nouns as an attributive *בְּלִבָּא* *my enemies in soul* i. e. cordial haters Ps. 17: 9, *אִישׁ מִן־הָאָרֶץ* *man of the earth* Ps. 10: 18, *נֹסְכֵיָהֶם בְּמָם* *their drink offerings of blood* Ps. 16: 4, 7: 9, Prov. 26: 1.

2. Demonstrative pronouns follow the same rule of position and agreement, only the nouns which they qualify are invariably definite, § 248. 2, *הַיּוֹם הַזֶּה* *this day* Gen. 7: 13, *הַדְּבָרִים הָאֵלֶּה* *these things* Gen. 15: 1, *הָאֲנָשִׁים הַהֵם* *those men* Num. 9: 7. If both an adjective and a demonstrative qualify the same noun, the demonstrative is placed last, *הָאָרֶץ הַטּוֹבָה הַזֹּאת* Deut. 9: 6, *הַשָּׁנִים הַטּוֹבוֹת הַבָּאִתָּה הָאֵלֶּה* *these good years that (are) coming* Gen. 41: 35, 1 Sam. 17: 25, 2 Chron. 20: 15.

a. The demonstrative *זֶה* occasionally stands emphatically before its noun, *זֶה מֹשֶׁה* *this Moses* Ex. 32: 1, where it is probably contemptuous like the latin *iste*, *זֶה לֶחֶמֶנוּ* *this our bread* Josh. 9: 12, Judg. 5: 5, 1 Sam. 17: 55, 56, Ps. 34: 7, 48: 15, 104: 25, *זֶה הָעָם* *this people* Isa. 23: 13, Hab. 1: 11; so *הוּא* e. g. *הוּא הַמֶּלֶךְ* *that king Ahaz* 2 Chron. 28: 22, *הוּא הַלַּיְלָה הַזֶּה* *this same night* Ex. 12: 42. The demonstrative both follows the noun and is repeated after the adjective in *הָאֵלֶּה הַנּוֹשָׁאֲרִים* *these nations these that remain* Josh. 23: 7, 12; it precedes attributives linked with following words in *הָעָם הַזֶּה הָרֹעַ* *this people that is evil, that refuse* etc. Jer. 13: 10.

b. The article is sometimes omitted from the demonstrative, *הַדּוֹר זֶה* *this generation* Ps. 12: 8, *בַּלַּיְלָה הַזֶּה* *in that night* Gen. 19: 33, 50: 16, 32: 23, 1 Sam. 19: 10, particularly if the noun is made definite by means of a suffix *זֶה יָמִי* *this my oath* Gen. 24: 8, *זֵאת אֶתִּי* *these my signs* Ex. 10: 1, 12: 2, Deut. 11: 18, Josh. 2: 14, 20, Judg. 6: 14, 1 Kin. 22: 23, 2 Chron. 18: 22, 24: 18, Jer. 31: 21.

c. The article is still more rarely dropped from the noun, *קֵצַת הַכֶּשֶׁת*

הַזֶּה *this small quantity of honey* 1 Sam. 14: 29, אֵישׁ אֶפְרַתִּי הַזֶּה *that Ephraimite* 17: 12, 17, Jer. 40: 3 K'thibh, זֶה הַלֵּי *this sickness* 2 Kin. 1: 2, 8: 8, Ps. 80: 15, יוֹם הַזֶּה *day* Mic. 7: 12, see ver. 11.

## NUMERALS.

## Cardinal Numbers.

§ 253. 1. The numeral אֶחָד *one* is treated like other adjectives, and follows the rules of position and agreement already given, מָקוֹם אֶחָד *one place* Gen. 1: 9, הַיְרִיגָה הָאֶחָדָה *the one curtain* Ex. 26: 2.

a. In a very few instances the noun is in the construct before the numeral *one*, אֶחָד מִשְׁפָּט *one law* Lev. 24: 22, אֶחָד אֲרוֹן *a chest* 2 Kin. 12: 10, אֶחָד מִבְּנֵי אֲדָמִי קַבְּדִי *one prefect of the servants of my master* Isa. 36: 9, comp. § 257. 6. c; הָרִירִי-אֶלֶּה; Ps. 50: 10 in like manner may mean *a thousand mountains* or it may mean *mountains of a thousand* i. e. where cattle rove by thousands. Jer. 52: 20 K'ri, 2 Chron. 4: 15 omit the article from אֶחָד though joined to a definite noun, after the analogy of other numerals. In other cases the article is omitted because the numeral is really indefinite, אֶחָד מֵאֶחָדִים *one brother of yours* Gen. 42: 19, the particular person not being determined; but when the fact is reported to Jacob ver. 33, the selection had been made, and the article is accordingly employed; so הַלֵּבָשׁ אֶחָד Num. 28: 4, הָרֵאשׁ אֶחָד 1 Sam. 13: 17, 18, Jer. 24: 2, Ezek. 10: 9. In אֶחָד הָאִישׁ Num. 16: 22, the numeral is a predicate, not *the one man* but *the man* Korah alone (lit. being *one*); or He may be interrogative § 231. 3. a.

b. The article may be attached to אֶחָד in various senses; thus הָאֶחָד means *the one* Gen. 19: 9 i. e. this one man in implied contrast with the entire community; *the first* in a series Gen. 2: 11, 42: 27; *the remaining one* Gen. 42: 13, *the other one* Lev. 14: 22, 15: 15; *the well known one* Gen. 42: 32, 44: 28; *the one*, who performed the action referred to, definitely conceived, 2 Kin. 6: 3, 5; with the generic article *one* considered in relation to other numbers Eccles. 4: 9, or it may be *the one* spoken of in ver. 8.

c. אֶחָד is sometimes strengthened by the partitive כֵּן, which appears to be redundant אֶחָד מֵאֶחָד בְּאֶחָד *a poor man of one of thy brethren* Deut. 15: 7, Lev. 4: 2 (see vs. 13, 22, 27), 5: 13, Ezek. 18: 10.

2. The other cardinal numbers are joined to nouns as follows, viz.:

(1.) They commonly stand before the noun to which they belong and in the absolute state, אַרְבָּעָה מְלָכִים *four kings* Gen. 14: 9, שִׁשִּׁים עָרִים *sixty cities* Deut. 3: 4, בָּאָה

שֵׁשֶׁת אֲפֻמִּים *a hundred cakes of raisins* 2 Sam. 16: 1, שֵׁשֶׁת אֲלָפִים *six thousand horsemen* 1 Sam. 13: 5.

(2.) Such as have a distinct form for the construct (viz. 2-10, מֵאָה *hundred*, אֲלָפִי *thousands*) may also stand before the noun in the construct state, שְׁנֵי בָּנִים *two sons*, prop. *two of sons* Gen. 10: 25, אַרְבַּעַת יָמִים *four days* Judg. 11: 40, מֵאָה אֲזָדִים *a hundred sockets* Ex. 38: 27, שְׁלֹשָׁת אֲלָפֵי גִבֹּרִים *three thousand camels* Job 1: 3.

a. It should be observed that the partitive relation is expressed not by the construct form of the numeral מֵאָה *two of the lights* but the *two lights* Gen. 1: 16, שֵׁשֶׁת קַנָּוִים *the six branches* Ex. 25: 33, but by the preposition בֶּן, e. g. אֶחָד מִן־הַנְּעָרִים *one of the young men* 2 Kin. 4: 22, שֵׁשֶׁת מֵמֵלֶכֶם *six of their names* Ex. 28: 10.

b. The numbers *two, three, four, and seven*, occur with the suffixes of pronouns which are in apposition with them, שְׁנֵינוּ אֲנֵחֵנוּ *we, both of us* 1 Sam. 20: 42, also שְׁנֵי־אֲנֵחֵנוּ *we two* 1 Kin. 3: 18, שְׁתֵּיהֶן *they two or both of them* 1 Sam. 25: 43, אַתְּ שְׁלֹשָׁה *ye three*, הֵן שְׁלֹשָׁה *they three* Num. 12: 4, הֵן אַרְבָּעָה *they four* Dan. 1: 17, הֵן שִׁבְעָה *they seven* 2 Sam. 21: 9 K'ri. The following numerals occur with pronominal suffixes having a possessive sense, הֵן חֲמִשָּׁה *thy fifty*, הֵן חֲמִשָּׁתִּי *his fifty* 2 Kin. 1: 10, הֵן חֲמִשִּׁים *their fifties* ver. 14, אֲנִי אֶלְפֵי *my thousand* Judg. 6: 15, אֲנִי אֲלָפֶיךָ *your thousands* 1 Sam. 10: 19, הֵן עֲשָׂרִים *his ten thousands* 1 Sam. 18: 7.

(3.) Less frequently the numerals stand after the noun in the absolute state, שִׁבְעַת מַעְלֹת *seven steps* Ezek. 10: 22, כֶּבֶדִּים מֵאָה־אֲלָף *twenty she-asses* Gen. 32: 16, מֵאָה אֲלָפִים *a hundred thousand talents* 1 Chron. 22: 14.

§ 254. 1. The units (including *ten*), whether they stand singly or are compounded with other numbers, agree with their nouns in gender, שְׁלֹשׁ דָּלָתוֹת *three leaves* Jer. 36: 23, אַרְבָּעָה סִבִּי חֶרֶב *three baskets of bread* Gen. 40: 16, אֲרָבָעָה עָשָׂר כְּבָשִׂים *fourteen lambs* Num. 29: 15; the other numerals observe no distinction of gender.

a. When the units qualify מֵאוֹת *hundreds* or אֲלָפִים *thousands*, their gender is determined by that of these words respectively. In שְׁלֹשָׁת נְשֵׁי־בָנָיו *the three wives of his sons* Gen. 7: 13, the masculine adjective is probably to be explained by the fact that the noun, though in reality feminine has a masculine termination.

2. Nouns accompanied by the units (2-10) are almost



invariably plural, while those which are preceded by the tens (20-90) or numbers compounded with them (21, etc.), are commonly put in the singular, *אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה* *forty days and forty nights* Gen. 7: 4, *אַרְבַּע וּשְׁלֹשִׁים שָׁנָה* *four and thirty years* Gen. 11: 16, *עֶשְׂרִים שָׁנָה וְשֶׁבַע שָׁנִים* *twenty years and seven years* Gen. 23: 1; 1 Kin. 14: 20, 16: 29.

a. This phenomenon is probably to be accounted for upon a principle analogous to that by which the anomalous terminations for gender in the numerals has been explained, § 224. 2. When the numeral has itself a plural form, as it has in the tens, the plurality of the entire expression is sufficiently indicated without giving a plural ending to the noun likewise. But with the units which have a singular termination, the noun must take a plural form. It may be observed, however, that this peculiarity chiefly affects a certain class of nouns, viz. those which are most frequently numbered, and in which, consequently, the tendency to abbreviate the expression by retrenching the plural ending is most strongly manifested, and in which, moreover, each unit is like every other, so that plurality is but the repetition of the same thing. These are such as *אִישׁ* *man*, *נֶפֶשׁ* *soul*, *רֶגֶל* *footman* and various measures of time, space, weight, etc., e. g. *שָׁנָה* *year*, *יוֹם* *day*, *אַמָּה* *cubit*, *שֵׁקֶל* *shekel*. These nouns are also found, though less constantly, in the singular with *hundreds* and *thousands*, *תֵּשַׁבַּע מֵאוֹת שָׁנָה* *nine hundred years* Gen. 5: 5, *אַלְפָּה אַמָּה* *a thousand cubits* Num. 35: 4, and with the numbers from 11 to 19, *חֲמִישֶׁת עָשָׂר שֵׁקֶל* *fifteen shekels* Lev. 27: 7. Comp. in German *hundert Fuss lang*, *funfzig Pfund schwer*, and in English *twenty head of cattle*, *a ten foot pole*. Other nouns are similarly affected, but with less regularity *עֶשְׂרִים קִלְכִּים* *twenty planks* Ex. 26: 18, 19 but *עֶשְׂרִים קִרְיָתִים* Ex. 36: 23-25, *שְׁלֹשָׁה עָשָׂר עָרִים* *thirteen cities* Josh. 21: 33, *אַלְפֵּי הָרָגֶל* Cant. 4: 4, *מֵאוֹת שָׁנָה* 2 Chron. 9: 15.

b. The numbers from 2 to 10 are very rarely found with singular nouns, *שְׁמֹנֶה עָשָׂר שָׁנָה* *eight years* 2 Kin. 22: 1, *שְׁלֹשׁ אַמָּה* *three cubits* 25: 17 K'thibh where the K'ri has *שְׁלֹשׁ הָעֶבְרִי* Ex. 16: 22, *שְׁלֹשָׁה אַלְפֵּי* Ezek. 45: 1. The tens are occasionally followed by the plural *שְׁלֹשִׁים חֲבֵרִים* *thirty companions* Judg. 14: 11, *בְּנֵי חֲמִישֶׁת עָשָׂר בְּנֵי חֲמִישֶׁת עָשָׂר* *eighty sons of valour* 2 Chron. 26: 17, *אַרְבָּעִים וּשְׁנַיִם יְלָדִים* *forty-two children* 2 Kin. 2: 24, *אַרְבָּעִים אֶזְרִיקָסָה* Ex. 26: 19; see also Gen. 18: 24, 26, 28, Ex. 15: 27, Josh. 7: 21, Judg. 1: 7, 12: 14, 2 Sam. 9: 10, 1 Kin. 4: 13, 2 Kin. 10: 1, 13: 7, 15: 20; in Ezra 8: 6-14 *הַיָּדָוִיִּם* is in explanatory apposition with the numerals. When the noun precedes the numeral it is always put in the plural, *נֶפֶשׁ* excepted Gen. 46: 26, 27, Num. 31: 40, 46, Jer. 52: 29, 30.

c. In enumerations of familiar objects the noun is sometimes omitted, when the meaning is sufficiently plain from the connection, *עֶשְׂרִים זָהָב* *ten (shekels) of gold* Gen. 24: 22, *שְׁלֹשׁ מֵאוֹת כֶּסֶף* *three hundred (shekels) of silver* Gen. 45: 22, *שְׁנֵי לֶחֶם* *two (loaves) of bread* 1 Sam. 10: 4, *שֵׁשׁ עָפָה* *six (ephahs) of barley* Ruth 3: 15. In measurements, the word *אַמָּה* *cubit*

is occasionally preceded by the preposition **בְּ**, thus **אַרְבַּע בָּאֲמָה** *four by the cubit* i. e. four cubits.

d. The attributive with a noun in the singular after the tens or higher numerals may be in the singular Judg. 18: 17, 20: 2, 1 Sam. 22: 18, 1 Kin. 20: 16, Cant. 4: 4, or in the plural Judg. 18: 16, 1 Kin. 1: 5, 20: 30.

3. Compound numbers may either proceed from the higher to the lower denomination, **אַלֶּה בָּמֵאִתָּם הַמֵּשִׁים וְאַרְבָּעָה** *a thousand two hundred fifty and four* Neh. 7: 34, or the reverse, **שִׁבְעִים וּשְׁלֹשִׁים וּמֵאָה שָׁנָה** *seven and thirty and a hundred years* Ex. 6: 16. The noun sometimes stands at the beginning or end of the entire series as in preceding examples, and sometimes it is repeated after each numeral, **מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשִׁבְעִים שָׁנִים** *a hundred years and twenty years and seven years* Gen. 23: 1.

4. Numeral adjectives may receive the article when they represent an absolute number, or the noun is not expressed; but when they are joined to a definite noun the latter alone receives the article, **הַשְּׁנַיִם** *(the) two are better than* **הָאֶחָד** *(the) one* Eccles. 4: 9, **הָאַרְבָּעִים** *the forty* Gen. 18: 29, **הַחֲמִישִׁים הַצְּדִיקִים** *the fifty righteous* ver. 28, **שְׁתֵּי בָנוֹתָיו** *his two daughters* 19: 30, **אַרְבָּעִים יָמִים** *the forty days* Deut. 9: 25; Judg. 7: 7, 22, 18: 17, 1 Sam. 17: 14, 2 Sam. 23: 22, 23, 1 Kin. 7: 41-44, 2 Chron. 25: 9.

a. The rule is the same when the noun is made definite by a suffix **חֲמִישַׁת נְצֻרָתֶיהָ** *her five damsels* 1 Sam. 25: 42, Job 42: 7 or by being in the construct state, Gen. 49: 28, 1 Sam. 17: 18, Job 2: 11. The article may be attached to a noun in apposition **שְׁלֹשִׁים הֶבְלֶטָה** *the thirty shekels of silver* Zeck. 11: 13, **שֵׁשׁ הַשְּׂעִלִּים הָאֵלֶּה** *these six ephahs of barley* Ruth 3: 17. It is joined both to the numeral and to an accompanying participle in **הַשְּׁנַיִם** Ex. 28: 10. In a few instances it is given to the numeral and not to the noun **חֲמִשָּׁה וּמֵאָה אֲנָשִׁים** *the two hundred and fifty men* Num. 16: 35, **שָׁנָה חֲמִשִּׁים** *the year of fifty years* i. e. the fiftieth year Lev. 25: 10, 11, where the article is used to give definiteness to the preceding noun in the construct. In **אַרְבָּעָה הָאֲנָקִים** *these four children* Dan. 1: 17, the numeral following a definite noun receives a pronominal suffix referring to it. When numerals are joined to demonstrative pronouns both may receive the article **הָאֵלֶּה הַשְּׁנַיִם** Deut. 19: 9, but more commonly it is given to neither **שְׁנַיִם-אֲנָקִים** Ex. 21: 11, Gen. 22: 23, Zeck. 4: 10. In Ex. 38: 28 the article is

attached to the thousands and hundreds of a compound number, but not to the tens and units *הָאֶלֶף וְשֵׁשׁ הַמֵּאוֹת וְהַמֵּשָׁה וְעֶשְׂרִים*.

*b.* When compound numbers 11, 12, etc., receive the article, it may be given to the first member of the compound, *הַיָּדְוָה עָשָׂר the twelve* 1 Chron. 25: 19, 27: 15, 1 Kin. 6: 38, *הָאֶחָד וְעֶשְׂרִים* Ex. 12: 18; or to the second, *אִישׁ מֵיָדְוָה הָעָשָׂר the twelve men* Josh. 4: 4, 1 Kin. 19: 19. In the example just cited the article is given to the numeral instead of to the noun, but in *הָעֶבֶר הַיָּדְוָה שְׁנַיִם-עָשָׂר the twelve oxen* 1 Kin. 7: 44, 2 Chron. 4: 15 the general rule is observed.

### Ordinal Numbers, etc.

§ 255. 1. The ordinal numbers follow the general law of adjectives in position and agreement with the substantive, to which they belong, *בֶּן שֵׁנִי a second son* Gen. 30: 7, *בַּשָּׁנָה הַשְּׁלִישִׁית in the third year* 1 Kin. 18: 1.

*a.* Instances occur of expressions rendered definite by the article before the adjective only *כְּבִיאָה הַשְּׁלִישִׁית the third entry* Jer. 38: 14, Judg. 6: 25, Zech. 14: 10, or before the noun only *בֵּית הַנְּעָרִים שֵׁנִי* Esth. 2: 14. The denominations of time often stand in the construct before the ordinal; thus *שָׁנָה year, הָרְבִיעִית the fourth year* Jer. 46: 2, 51: 59, 28: 1 K'thibh, 32: 1 K'thibh, 2 Kin. 17: 6, 25: 1, Ezr. 7: 8; *חֹדֶשׁ month*, Ezr. 10: 9; *יוֹם day*, Gen. 1: 31, 2: 3, Ex. 12: 15, 20: 10, Lev. 19: 6, 22: 27, Deut. 5: 14. Ordinals are in a few instances used in the plural with plural nouns expressed 1 Sam. 19: 21, or understood Gen. 6: 16, Num. 2: 16, 24, or preceding them in the construct state 2 Kin. 10: 30, 15: 12, or with cardinal numbers 2 Kin. 1: 13.

*b.* In enumerations the cardinal *אֶחָד* is sometimes used for *first*, Gen. 1: 5, 2: 11, Ex. 28: 17, 39: 10. If only two persons or things are spoken of the next may be called *הַשֵּׁנִי the second*, Ex. 25: 12, 32, 2 Sam. 4: 2, 1 Kin. 6: 26, 27, 34; *אֶחָד* or *הָאֶחָד the remaining one* Ex. 17: 12, Lev. 14: 22, 15: 15, 2 Sam. 12: 1, 14: 6; or *הַשֵּׁנִי the other* 1 Kin. 3: 17, 22, 2 Chron. 3: 11, 12, Ezek. 41: 24.

2. The lack of ordinals above *ten* is supplied by using the cardinals instead, which are then commonly preceded by the noun in the construct state, *שְׁנֵי עָשָׂרִים וְשִׁבְעִי the twenty-seventh year* 1 Kin. 16: 10, *שְׁנֵי עָשָׂר וְאַרְבָּעִים the fortieth year* Num. 33: 38, although this order is not always observed, *שְׁנֵי עָשָׂר וְשִׁבְעִי the thirteenth year* Gen. 14: 4, *עָשָׂר חֹדָשׁ the eleventh month* 1 Chron. 27: 14, 15.

*a.* A fuller form of expression is sometimes employed, e. g. *בַּשָּׁנָה שְׁלִישִׁים*

וּשְׁמִינִיּוֹתָּהּ *in the thirty-eighth year prop. in the year of thirty-eight years* 1 Kin. 16: 29, 2 Kin. 9: 29, 15: 1.

b. In dates the cardinals are used for the day of the month and sometimes for the year, even though the number is below ten; the words day and month are also frequently omitted; שִׁבְעָה שָׁנִים *the seventh year* 2 Kin. 12: 1, Esth. 2: 16, שְׁנֵי אֲחָיִים Ezr. 1: 1, Dan. 9: 1, 2, שְׁנֵי שָׁנִים Hag. 1: 1, 15, שְׁנֵי יָמִים Dan. 8: 1, but with the article הַשְּׁבִיעִי *the regularly recurring seventh year* Deut. 15: 9; אַרְבָּעָה יָמִים הַחֹדֶשׁ הַשְּׁבִיעִי *the fourth (day) of the ninth month* Zech. 7: 1, בְּשִׁבְעִיּוֹתָּהּ *in the seventh (month)* ver. 5.

3. Fractional parts, whether expressed by the feminine ordinals or by special terms, § 228. 3, may either stand alone or in the construct before the noun to which they are joined, which then receives the article unless otherwise made definite הַחֵצִי הָאֶחָד...וְהָאֶחָד *the half of the people...and the other half* 1 Kin. 16: 21; *they read רְבִיעִיּוֹת הַיּוֹם the fourth part of the day, וְרְבִיעִיּוֹת and a fourth part they were confessing* Neh. 9: 3; the hundredth part is denoted by the use of the cardinal number מֵאָה הַמֵּסָה *the hundredth part of the silver* Neh. 5: 11.

a. Measures of distance, capacity and weight regularly take the article when preceded by fractional parts, though not requiring it otherwise אַרְבָּעָה רִחְוֵי הָאֲפָה *a cubit and the half of a cubit* Ex. 26: 16, 1 Kin. 7: 31, 32, Num. 28: 14, 2 Kin. 6: 25, Neh. 10: 33, Ezek. 45: 13, 46: 14; exceptions are rare 1 Kin. 9: 8, comp. 1 Sam. 14: 14. The only examples of the plural form of fractional parts are שְׁנֵי עָשָׂר עֲשָׂרִים *two tenths*, שְׁלֹשָׁה עָשָׂר עֲשָׂרִים *three tenths* and חֲמִשָּׁה חֲמִשָּׁאִי *the fifth parts thereof* Lev. 5: 24.

4. Distributive numbers are formed by repeating the cardinals, שְׁנַיִם שְׁנַיִם *two by two* Gen. 7: 9, שִׁבְעָה שִׁבְעָה *by sevens* ver. 2. The numeral adverbs *once, twice, etc.*, are expressed by the feminine of the cardinals, אֶחָדָּה *once*, שְׁנֵינִים *twice* 2 Kin. 6: 10, Job 40: 5, שִׁבְעִינִים *seven times* Lev. 26: 18, 21 or by means of the noun פֶּגֶעַם *stroke or beat*, פַּעַם שְׁנַיִם *twice* Gen. 27: 36, עָשָׂר פַּעַם *ten times* Job 19: 3 or רַגְלִים *steps*, שְׁלֹשׁ רַגְלִים *three times* Ex. 23: 14, a form of speech which has arisen from the method of counting by beats or taps with the hand or foot.

a. The article may be attached to numerals in a distributive sense, § 248. 4, שְׁנֵי הַנְּשִׂאִים *the two princes* i. e. every two princes Num. 7: 3.

הָאֶחָד *for the one lamb* i. e. each lamb Num. 15: 5; or the same idea may be expressed without the article when the connection requires it, כָּלִישׁ אֶחָד *every three days* Am. 4: 4, אֶחָד *for each man* 2 Kin. 15: 20. In 1 Kin. 4: 7 K'thibh אֶחָד means *each*, where the K'ri inserts the article. Fractional numbers may also be used distributively קִשְׁלוֹן קִשְׁלוֹן *a tenth part severally for each lamb* Num. 29: 10. Alternative numbers are put together without a connective שְׁנַיִם אוֹ שְׁלוֹשָׁה *two or three* ארבעה אוֹ חֲמִישָׁה *four or five* Isa. 17: 6, Am. 4: 8.

b. The feminine ordinals are also used adverbially רִאשׁוֹנָה *first or in the first place* Lev. 5: 8, שְׁנִיָּה *in the second place* 2 Sam. 16: 19, or *a second time* Gen. 41: 5, Num. 10: 6, שְׁלִישִׁיָּה *a third time* 1 Sam. 3: 8, Ezek. 21: 19.

### APPOSITION OR SUBORDINATION.

§ 256. Nouns may be joined to the subject either in the coordinate relation of apposition, or in a subordinate relation whether absolutely or in the close connection of the construct state. When one noun serves to define or to describe another it may be put in apposition with it. This construction, of which a more extended use is made in Hebrew than in occidental languages, may be employed in the following cases, viz.:

1. When both nouns denote the same person or thing; מֶלְכִּיזֶדֶק מֶלֶךְ שָׁלֵם *Melchizedek the king of Salem* Gen. 14: 18, מֹשֶׁה אִישׁ הָאֱלֹהִים *Moses the man of God* Dent. 33: 1, אִשָּׁה אַלְמָנָה *a woman (who was) a widow* 1 Kin. 7: 14, הַשָּׁמַיִם מִכּוֹן שְׁבִתָּהּ *heaven thy dwelling-place* 1 Kin. 8: 49, עֲבָדַי הַנְּבִיאִים *my servants the prophets* 2 Kin. 9: 7, זֶרַע פָּרָא *Job 11: 12.*

a. Where proper are in apposition with common nouns, either may precede according as prominence is given to the individual or to the class הַמֶּלֶךְ דָּוִד 2 Sam. 3: 31, דָּוִד הַמֶּלֶךְ 13: 39 *king David*, and only exceptionally רֹאשׁ הַמֶּלֶךְ Hos. 5: 13, 10: 6, and לְבוּשׁ מֶלֶךְ Prov. 31: 1; such combinations as הַר הָהוּא *mount Hor* Num. 20: 22, הַיָּרֵד הַזֶּה *the river Ahava* Ezr. 8: 21, הָעָם הַזֶּה *the people Israel* Ezr. 9: 1 are mostly replaced by the construct relation § 257. 3. A noun may also be in apposition with a pronoun אֲנִי יְהוָה Isa. 45: 19, אֲנִי עַמִּי *we thy people* Ps. 79: 13, הוּא הַמֶּלֶךְ 2 Chron. 28: 22, Ezr. 7: 6, or a pronominal suffix בָּבוֹאוּ הָאִישׁ *when he, the man went in* Ezek. 10: 3, Lev. 27: 12, Jer. 27: 8, or a pronoun with a noun יְהוָה הוּא *thy God, he is going over before thee* Deut. 31: 3.



2. When the second specifies the first by stating the material of which it consists, its quantity, character or the like, *הַבָּקָר הַנְּחֹשֶׁת* *the oxen the brass* i. e. *the brazen oxen* 2 Kin. 16: 17, 1 Chron. 15: 19, Deut. 16: 21, *שְׁלֹשׁ קָבוֹזִים* *three measures* (consisting of) *meal* Gen. 18: 6, Ruth 2: 17, 2 Kin. 4: 2, 7: 1, *שִׁבְעַתְּשָׁנִים* *seven years* (of) *famine* 2 Sam. 24: 13, 1 Chron. 21: 12, *אֲבָנִים* *rows* (of) *stones* Ex. 28: 17, 1 Kin. 7: 42, 2 Chron. 4: 3, 13, *יָמִים מְסָפָר* *days* (which are) *a number*, i. e. such as can be readily numbered, a few Num. 9: 20, *אֲמָרִים* *words* (which are) *truth* Prov. 22: 21, Zech. 1: 13, Lam. 4: 17, Esth. 9: 30.

a. Kimchi thinks that there is a partial assimilation to the construct in *כֶּסֶף בְּבָלִים* (instead of *בְּבָלִים*) *two talents* (of) *silver* 1 Kin. 16: 24, 2 Kin. 5: 23; other examples of apposition are such as *שְׁנָיִם יָמִים* *two years days* i. e. two full years, embracing all the days which constitute that period Gen. 41: 1, so *שְׁלֹשָׁה שָׁבָעִים יָמִים* *three full weeks* Dan. 10: 3; *בָּקָר* *possession* consisting in *cattle* Eccles. 2: 7; *בִּשְׁנֵי זָמֵרִים אֶדְרָהָה* *a pair of mules' burden* (of) *earth* 2 Kin. 5: 17; *כֶּלֶל חֲפָנִים* *double handful* (of) *toil* Eccles. 4: 6; *כֶּלֶל שָׂדֶה* *a plowing strip* (of) *an acre of land* 1 Sam. 14: 14. So probably the much disputed passage *הַיָּשֵׁן אֲלֵי־הַבַּיִת* *the destined possessor of my house is Eliezer Damascus* (in the person of its citizen) *Eliezer* Gen. 15: 2. A noun may be separated from that with which it is in apposition by intervening words *הַנִּקְצָא אִתּוֹ אֲבָנִים* *that which was found with each* (of) *stones* i. e. whatever precious stones each had 1 Chron. 29: 8, *מִיָּמִים הַצִּבּוּל* Gen. 7: 6, 14: 12, Ex. 22: 30, *הַבָּרִי רִיבֹת* Deut. 17: 8, 28: 64, Jer. 41: 8. Sometimes the added noun agrees in definiteness, with that which it specifies *הַנְּחֹשֶׁת הַזֹּהָבָה* *the golden cords* Ex. 39: 17 (the parallel passage Ex. 28: 24 has the construct *הַנְּחֹשֶׁת*), *הַחֲמִיָּה הַזֶּה* Jer. 25: 15, *הָאֶזְכָּן הַבְּדִיל* Zech. 4: 10, but this is not always the case *בְּדוֹ* *his linen garment* Lev. 6: 3 (where as in Prov. 22: 21 the construct relation and that of apposition both occur in the same verse), *הַחֲמִיָּה הַזֹּאת* *the one silver dish* Num. 7: 85, *נִרְתִּיחָם זָהָב* *their golden lamps*, 1 Chron. 28: 15. Prepositions may be repeated before nouns and pronouns in apposition Gen. 40: 1, 43: 28, Lev. 7: 8, Josh. 1: 2, 1 Sam. 2: 34, 15: 1, 2 Sam. 6: 21, 18: 32, 1 Kin. 2: 5, 8: 30, 1 Chron. 4: 42, 2 Chron. 26: 14, Ps. 18: 51, 74: 14, or not Gen. 2: 19, 9: 4, 10: 21, 44: 24.

b. *כֹּל* is sometimes made more emphatic by being placed after a noun and in apposition with it instead of before it in the construct *כָּל־הַמִּצְבָּחִים* *your idols, all of them* Ezek. 14: 5, Mic. 1: 2, but probably not Eccles. 12: 13, which may be read *"the end of the matter, after the whole has been heard, is etc., nor Ezra 10: 17 they finished in all* i. e. entirely, in toto, *the men who etc.*

3. A noun, which stands in some general relation to another, may by a loose kind of subordination be added to it to modify its meaning, the first noun remaining in the absolute state, *מַיִם בָּרַכְיִים* *water reaching the knees* Ezek. 47: 4, *הַחֲזוֹן הַתָּמִיד* *the vision concerning the continual service* Dan. 8: 13, *כֶּסֶף סִגִּים בָּסֶס* *dross (of) silver* Ezek. 22: 18, *אֶבֶן שְׁלֵמָה מִסֶּלַע* *whole stone (from the) quarry* 1 Kin. 6: 7, *הַמִּזְלָג שְׁלֹשׁ הַשָּׁעִים* *the fork (with) three times* 1 Sam. 2: 13.

a. This subordination is a free sort of substitute for the closer connection of the construct state *לְשׁוֹן רִבְיָה* *tongue (of) fraud* Ps. 120: 2 (where the parallel clause has the construct), *בָּקָר רִשִּׁי* *pastured cattle* 1 Kin. 5: 3, *לֶחֶם צָרָה* *bread of affliction and (of) affliction* i. e. prison fare 1 Kin. 22: 27, *צֹאֵן צֹאֵן* *rams (of) wool* i. e. wool-bearing rams or, as others suppose, the first word may denote the quantity and the second the material, as much wool as rams have, fleeces 2 Kin. 3: 4, *אֲלֻדִּים* *אֲלֻדִּים* Ps. 60: 5, especially where the first noun has the article for the sake of emphasizing the definiteness of the expression *הַנְּחָלִים אֲרָנוֹן* *the streams (of) the Arnon* Num. 21: 14, 2 Sam. 24: 5, *הַבְּרִית* *the covenant* Josh. 3: 14, *הַכְּרֻבִּים הַצָּרִיף* *the chariot (of) the cherubim* 1 Chron. 28: 18, *הַנְּבִיאָה הַזֶּה* *the prophecy (of) Oded* 2 Chron. 15: 8, Neh. 3: 19, Jer. 38: 6, Ezek. 45: 16; or has a suffix, *אֹיְבָיִם שָׁמָר* *my false enemies* Ps. 38: 20, *בְּרִיתִי הַיּוֹם* *my covenant concerning the day* Jer. 33: 20, Lev. 26: 42, Num. 25: 12, 2 Sam. 22: 33, Ps. 71: 7, Ezek. 16: 27, 18: 7, Hab. 3: 8, but not Ps. 45: 7; or is a proper noun *צֹאֵן מִצְרָיִם* *Zoan (in) Egypt* Num. 13: 22, Gen. 35: 27, Deut. 23: 5, Judg. 17: 7, 1 Sam. 17: 12, 2 Chron. 32: 5, Mic. 1: 14, compare in English Princeton, New Jersey, *יְהוָה צְבָאוֹת* *Jehovah (of) hosts* 1 Sam. 1: 3, *אֲלֵהֶם צְבָאוֹת* Ps. 59: 6, 80: 5, 8, 15, 20, 84: 9. In some instances like those above given, the first noun is repeated in the construct *הַמִּשְׁכָּן הַמִּשְׁכָּן* *the tabernacle, the tabernacle of the testimony* Ex. 38: 21, Gen. 15: 18, Deut. 11: 24, 2 Kin. 18: 19, 28, or a common is inserted after the proper noun *יְהוָה אֱלֹהֵי צְבָאוֹת* *Jehovah the God of hosts* 2 Sam. 5: 10, Ps. 72: 18; and this may be mentally done in other cases. In *הַגָּדִיד הַזֶּה* 2 Kin. 11: 13 a conjunction should be supplied, *the guards and the people*; this may also be done in *אֲדִירִים כֵּן* Judg. 5: 13, though more probably it means *nobles (of) the people*; in *סֵפֶר הַחַיִּים* Ezr. 2: 62, Neh. 7: 64 the relation may be that of subordination *their book (of) the registered* or of apposition *their book entitled "the registered"*.

b. This subordination likewise occurs when a familiar phrase is abbreviated *שְׁנֵי שָׁנִים שְׁנֵי שָׁנִים* *the second bullock seven years (old) for seven years* Judg. 6: 25, or where a series of nouns in the construct is interrupted by the insertion of one in the absolute, expressing some quality of the preceding *אֲנָשִׁים חֲזָקִים* *men of strength (for) the work of the service of*

*the house of God* 1 Chron. 9: 13, 2 Chron. 8: 5, קִרְיַת שָׁמַיִם הַיְיָ *the hairy crown* (of) *him that goeth* etc., or the verb may have a double object *smite on his hairy crown him* etc. Ps. 68: 22, Isa. 28: 1, 32: 13; or by the introduction of some other word בְּנֵי שָׂאִיל הָיוּ בְּיָדָיו *two men captains of bands there were* (of) *the son of Saul* 2 Sam. 4: 2, בְּחַשְׁבֹּתָא *a base thought in thy heart* though it might be *a thought in thy base heart* Deut. 15: 9, גְּדֵרִים גְּדֵרִים חֻצֹתֶיהָ וּבָרִירָה *great cities (with) walls and bars* 1 Kin. 4: 13, Deut. 3: 5, הָעָם הַזֶּה הָיָה יְרוּשָׁלַם *this people (of) Jerusalem* Jer. 8: 5.

c. The word בְּשֵׁנִיָּה, as Ewald suggests, affords a good illustration of the various constructions possible in Hebrew in the relation of nouns to nouns; thus it may stand after a noun in the construct בְּשֵׁנִיָּה הַכֹּהֲנִים *the priests of the second rank* 2 Kin. 23: 4, or itself in the construct before a noun בְּשֵׁנִיָּה הַמֶּלֶךְ *the second in rank to the king* i. e. next to him 2 Chron. 23: 7, or in apposition with a preceding noun בְּשֵׁנִיָּה עֲלֵה־עִיר *over the second division of the city* Neh. 11: 9 (or it may mean *second over the city*), or assuming almost the character of an attributive, agreeing in number and definiteness הַבְּשֵׁנִיָּה הַשְּׂנִיָּה *their brethren of the second rank* 1 Chron. 15: 18.

### THE CONSTRUCT STATE AND SUFFIXES.

§ 257. When one noun is limited or restricted in its meaning by another, the first is put in the construct state; if the limiting word be a personal pronoun it is suffixed to the noun. The relation thus expressed corresponds, for the most part, to the occidental genitive or to that denoted in English by the preposition *of*. The primary notion of the grammatical form is simply the juxtaposition of two nouns, or the union of a noun and a pronoun, to represent the subordination of one to the other in the expression of a single idea, § 214. The particular relation, which it suggests, is consequently dependent on the meanings of the words themselves, and is in each case that which is most naturally suggested by their combination. Thus, the second noun or the pronominal suffix may denote

1. The *possessor* of that which is represented by the preceding noun, הֵיכַל יְהוָה *the temple of Jehovah* 1 Sam. 1: 9, רְכוּשָׁם *their substance* Gen. 12: 5. This embraces the



various degrees of relationship, בֶּן-אַבְרָהָם *the son of Abraham* Gen. 25: 12, אִשְׁתִּי *thy wife* Gen. 12: 5.

a. So a few proper names, as *Gibeah of Saul* 1 Sam. 11: 4, *Gath of the Philistines* Am. 6: 2, *Zion of the Holy One of Israel* Isa. 60: 14.

2. The *whole*, of which the preceding word denotes a part, עַמִּי *the poor of thy people* Ex. 23: 11, 1 Sam. 17: 40, נִכְבְּדֵי-אֶרֶץ *the honourable of the earth* Isa. 23: 9, חֶלֶת מִצָּה *a cake of unleavened bread* Lev. 8: 26, Isa. 11: 12.

a. So אֲרָם *birds of prey* lit. preying of birds Ezek. 39: 4, טֹמֵן *fool of man* i. e. foolish man Prov. 15: 20, אֲרָם *wild ass of man* Gen. 16: 12, זֹבְחֵי אָדָם *sacrificers of men* i. e. the men that sacrifice, not as others explain according to 9b they that sacrifice men Hos. 13: 2. A few instances occur of adjectives used substantively in the construct before the nouns to which they belong זֶרֶם *the greatness of thy arm or thy great arm* Ex. 15: 16, Ps. 46: 5, 65: 5, 145: 7; so the adverb מְעַט *for the most part* with inanimate or irrational objects מְעַט מַיִם *a little water* Gen. 18: 4, 43: 2, 11, 1 Kin. 17: 12, Prov. 6: 10, מְעַט הַצֹּאן *the few sheep* 1 Sam. 17: 28, while with men except Dan. 11: 23 it follows 6. c or § 252. 1. f. Abstract nouns may be thus used עֲשָׂב *greenness of herb* i. e. green herb, Gen. 1: 30, 3: 24, Job 15: 26, רַב הַחֲסָדִים *abundance of thy mercy* i. e. thy abundant mercy Ps. 5: 8, 37: 2, Jer. 22: 7, 23: 22, Obad. vs. 3. 20, Zech. 11: 13, and sometimes in an emphatic sense indicating that the part singled out from the whole possesses the quality referred to in an eminent degree קוֹמַת אֲבִירָיו *the height of his cedars* i. e. his highest cedars 2 Kin. 19: 23. Here too belong the superlative expressions, קֹדֶשׁ קִדְשֵׁי *holy of holies*, שִׁיר הַשִּׁירִים *the song of songs*, אֲבִיר עֲבָדִים *servant of servants*, one that is a servant by way of eminence when compared with all others; see besides Deut. 10: 17, 1 Kin. 8: 27, Eccles. 1: 2, Ezek. 16: 7, 26: 7, Dan. 8: 25; or cognate instead of identical words may be thus combined כְּבִי סוֹרְרִים *most rebellious* Jer. 6: 28.

3. An individual of the class denoted by the preceding noun, thus serving the purpose of a more exact designation, אֶרֶץ מִצְרַיִם *the land of Egypt* Gen. 41: 19, נְהַר-פָּרָת *the river (of) Euphrates* Gen. 15: 18, Ex. 19: 11, 2 Sam. 19: 41, עֲצֵי אֲרָזִים *cedar trees*, 2 Chron. 2: 7, תוֹלַעַת *worm (of) Jacob* Isa. 41: 14, אֲנָשֵׁי הַתֵּימָרִים *men (who are) merchants* 1 Kin. 10: 15.

a. So בְּתוּלַת צִיּוֹן *virgin daughter Zion* Isa. 37: 22, 47: 1, Jer. 14: 17, בְּנֵי הַשְּׁלִישִׁים *children of the third generation* (not according to 1 those descended from them) Gen. 50: 23, Judg. 19: 22, 1 Sam. 28: 7, 2 Kin. 10: 6, Jer. 24: 2. It is unusual to find such constructions as הָאָרֶץ קִנְזָן Num.

34: 2, הַמָּוֶה הַזֶּה *Lam. 2: 13*; הַר הָהוּא *is the standing phrase for mount Hor*, but this is exceptional, § 256. 1. *a.*

4. The *material* of which the preceding noun is composed, הָזָהב הַזֶּה *a ring of gold* Gen. 24: 22, כֵּל־עֵץ *vessel of wood* Lev. 11: 32, הַצֹּדֵם הַזֶּה *the flock of goats* Cant. 4: 1, שָׂרֵי אֲבֵן *rows of stones* Ex. 39: 10, 1 Kin. 6: 36.

5. The *measure* of its extent, value, duration, etc., מִשְׁלָל מִיָּמִים *a journey of three days* Jon. 3: 3, מִנְּשָׂא *the weight of a talent* 1 Chron. 20: 2, מִנִּי מִסְפָּר *men of number* i. e. readily numbered, few, Gen. 34: 30, אֶחָד *a possession of perpetuity* Gen. 17: 8.

6. An *attribute*, by which it is characterized, גִּבּוֹר חָלִל *mighty man of valour* Judg. 11: 1, עֵץ פֵּרִי *tree of fruit* Gen. 1: 11, הַבָּיַת הַדְּיוֹן *valley of vision* i. e. distinguished as the one where visions are received Isa. 22: 1, צֹאן הַחֲמִיָּה *the flock of slaughter* i. e. which is to be slaughtered Zech. 11: 4.

*a.* So אֱלֹהֵי צוּרִי *God (who is) my rock* 2 Sam. 22: 3, הַר כְּרוֹם יִשְׂרָאֵל *the high mountain of Israel* Ezek. 17: 23, Ps. 59: 6, Cant. 7: 3, Isa. 5: 7, 6: 13, 17: 10. A period of time may be characterized by what occurs in it שָׁנַת הַמָּוֶה *the year of the death of the king* Isa. 6: 1, עֵת רַחֲמִים *a time of favour* Ps. 69: 14, Isa. 49: 8, 61: 2.

*b.* It will be observed that the Hebrew uses nouns to express many of the ideas for which adjectives are employed in other languages; thus, in the examples under Nos. 4, 5, and 6, *vessel of wood* for *wooden vessel*, *possession of perpetuity* for *perpetual possession*, *mighty man of valour* for *valiant mighty man*, *flock of slaughter* for *grex mactanda*; see also 2. *a.*, § 256. 2 and 2. *a.* This both arises from and explains the comparative paucity of adjectives in Hebrew: though even where corresponding adjectives exist the other construction is frequently preferred, בְּגָדֵי קֹדֶשׁ *garments of holiness* Ex. 28: 2, וּבְהִישָׁדָם *sacrifices of righteousness* Ps. 4: 6, קָדוֹשׁ *holy* and צַדִּיק *righteous* being used with less latitude and with a stricter regard to the ethical idea which they involve. Abstract nouns may even be linked with attributives by the conjunction *and* וְהַשֵּׁם הַגָּדוֹל *thy name glorious* (lit. of glory) *and exalted* Neh. 9: 5, Isa. 57: 15. Attributives are frequently formed by prefixing such words as אִישׁ *man*, בָּעַל *lord*, בֶּן *son*, בַּת *daughter*, to abstract nouns or other substantives, thus, אִישׁ אֶרֶץ *a man of form* i. e. *comely* 1 Sam. 16: 18, אִישׁ דְּבָרִים *man of words* i. e. *eloquent* Ex. 4: 10, הַחֲלֹמֵה *the possessor of dreams* i. e. *dreamer* Gen. 37: 19, בֶּן-שְׁמֹנֶה יָמִים *son of eight days* i. e. *eight days old* Gen. 17: 12,

בְּנֵי-הָרֵעַל *son of death* i. e. *deserving to die* 1 Sam. 20: 31, בְּנֵי-הָרֵעַל *sons of worthlessness* i. e. *wicked* Deut. 13: 14, בַּת-תְּשִׁיעַ שָׁנָה *daughter of ninety years* i. e. *ninety years old* Gen. 17: 17; and in application to an inanimate object בְּנֵי-הָרֵעַל *a fertile hill* lit. a peak a son of fatness Isa. 5: 1.

c. In the following examples the noun is in the construct before its adjective בְּנֵי הַמַּיִם הַרְעִי *the bitter waters* Num. 5: 18, 19, 23, 24, בְּנֵי רָעָם *evil* i. e. *destructive angels* Ps. 78: 49, חֵיל כָּבֵד *a strong force* Isa. 36: 2, כַּדָּה רְבִיעִית *a square doorpost* Ezek. 41: 21, but not, as Kimchi adds, חֵילֵי יִשְׂרָאֵל *1 Kin. 6: 4*. Occasionally and for the most part in poetry the adjective instead of agreeing with its substantive is treated as though it were an abstract noun, כֵּלִים קְטָנִים *vessels of small (capacity)* Isa. 23: 24, מַיִם מְלֵא *waters of fulness* Ps. 73: 10, כָּל-בֵּית הַגָּדוֹל *perhaps every house of great (size), though others render every great (man's) house* Jer. 52: 13, Deut. 19: 13 (but see 21: 8, 9), Ps. 74: 15, Prov. 6: 24, Cant. 7: 10, Eccles. 1: 13 (in the common text), Ezek. 23: 14. So sometimes an adverb, נָשִׂים כָּתֹנִת *few men* Deut. 26: 5, עֹלֶת עֹלָה תָמִיד *continual burnt-offering* Num. 28: 6, דָּמָה הָיָה *blood (shed) causelessly* 1 Kin. 2: 31, יוֹמָם וָלַיְלָה *enemies in the day time* Ezek. 30: 16, אֶבֶן הַדֹּבֶשׁ *dumb stone* Hab. 2: 19, Jer. 1: 15, or adverbial phrase, אֵלֶיךָ בָּרֵחַ *a God nigh at hand*, אֵלֶיךָ מֵרָחוֹק *a God afar off* Jer. 23: 23, Isa. 14: 6, Neh. 13: 4.

7. The *source* from which the preceding noun is derived, תּוֹרַת יְהוָה *the law of Jehovah* Ex. 13: 9, סֵפֶר מִשְׁנֵה *the book of Moses* 2 Chron. 25: 4, חוֹלֵת אֶהְבָּה *sick from love* Cant. 2: 5, Isa. 22: 2.

8. The *subject* by which an action is performed, or in which an attribute inheres, אֶהְבֵּת יְהוָה *the love of Jehovah* i. e. *exercised by him* 1 Kin. 10: 9, חֲכָמַיט שְׁלֹמֹה *the wisdom of Solomon* 1 Kin. 5: 10.

9. The *object*, upon which an action is directed, יִרְאֵים אֱלֹהִים *the fear of God* Gen. 20: 11, מִמְּשָׁלַת הַיּוֹם *the rule of the day* Gen. 1: 16, אָבֵל אָבִי *the mourning for my father* Gen. 27: 41; or the purpose for which any thing is intended, כֶּסֶף הַשָּׂדֶה *the silver for the field* Gen. 23: 13, טָבֵר בְּתֵיכֶם *grain for the famine of your houses* Gen. 42: 19, מַיִם זֶרַע *the rain for thy seed* Isa. 30: 23.

a. After nouns, which express or imply action, the following noun or suffix denotes the subject or the object as the sense or the connection may demand, קִנְיַת יְהוָה *the zeal of Jehovah*, which he feels Isa. 37: 32, קִנְיַת הָעָם *the zeal of the people*, which is felt for them Isa. 26: 11; נִגְזַת סֹדֶם *the cry against Sôdom* Gen. 18: 20, נִגְזַת הָעָרִים *the cry of the poor* Prov. 21: 13; הִקְדָּמָה

*the way of the sea* i. e. leading to it 1 Kin. 18: 43, דֶּרֶךְ יָם דֶּרֶךְ *the way of Jeroboam* i. e. in which he walked 1 Kin. 16: 26; חָפְזוֹ *his wrong* i. e. done by him Ps. 7: 17, חֲדָרְךָ *my wrong* i. e. done to me Gen. 16: 5; מֶלְכִּי *my king* established by me Ps. 2: 6, ruling over me Ps. 5: 3; so מְשֻׁבָּה with the suffix of the subject Jer. 2: 19, of the object Hos. 11: 7; לָנֶגֶד subj. Ps. 39: 11, obj. Ps. 38: 12; לָךְ subj. Ps. 116: 14, obj. Ps. 56: 13; הוֹשִׁיעָה subj. Prov. 3: 11, obj. Ps. 73: 14; רָךְ (in the figurative sense of a divine infliction) subj. Ps. 32: 4, obj. Job 23: 2. In בֵּית הַתְּפִלָּה Isa. 56: 7 the suffix denotes not the object *the house of prayer to me*, but the possessor *my house of prayer*, § 259.

b. Active participles are frequently put in the construct state before their object, מְשִׁיבָה נַפְשָׁךְ *restoring the soul* Ps. 19: 8, אֹהֵב יְמִינְךָ *loving thy name* Ps. 5: 12, בָּאִי שַׁעַר *entering the gate* Gen. 23: 10, Ex. 3: 8, 1 Chron. 12: 1, Isa. 1: 28, Ezek. 13: 11, 19, Am. 5: 12, Hab. 2: 15, Mal. 1: 6; so even before a pronoun מְשִׁבָּתִי אֵלַי *serving me* Jer. 33: 22, or an infinitive which they govern, מְשִׁבָּתִי קוֹם *being early to rise* Ps. 127: 2. They very rarely in the construct indicate possession שֹׁמְרֵי הַטֹּחַן *the eaters at* (belonging to) *thy table* 1 Kin. 2: 7, or apposition זִמְרֵי אֲדָם Hos. 13: 2 (2 a); but צֹרֵי יְהוּדָה Isa. 11: 13 means *the adversaries of Judah*, not those of Judah who are adversaries to Ephraim. Participles of intransitive verbs may be put in the construct or receive a suffix in the vivid language of poetry, which conceives of the indirect as though it were the direct object נִזְכָּר זִמְרֵי הַסֵּף Deut. 32: 24, Mic. 7: 17, Ps. 40: 5, 88: 5, 6, נִזְכָּר מִלְחָמָה Mic. 2: 8, קָמִי Ps. 18: 40, מְתַקְוִמִי Ps. 59: 2. Passive participles may be in the construct before the subject of the action, מְבִיָּה אֱלֹהִים *smitten of God* Isa. 53: 4, אִשָּׁה יָלְדָה *born of a woman* Job 14: 1, רָשָׁה לְחַמֵּי *devoured by pestilence* Deut. 32: 24, or before the secondary object, if the verb is capable in the active of having a double object, חֲגֹרֶת־שֵׁט *girded with sackcloth* Joel 1: 8, לְבוּשׁ חֲבָרִים *the man clothed with linen* Ezek. 9: 11, מְלַחֶמָה *arrayed for battle* Joel 2: 5. When a noun follows the infinitive it may be in construction with it as its subject, בִּקְרָא מֶלֶךְ *on the king's reading* 2 Kin. 5: 7, הוֹדִירָשׁוֹ *his driving out* Num. 32: 21, Ezra 10: 1, or be governed by it as its object, קָרָא־שְׁמוֹ *to call Samuel* 1 Sam. 3: 8, הוֹדִירָשָׁם *to drive them out* Deut. 7: 17; or both subject and object may be expressed כָּלָיו אֵתָהּ *his destroying thee* 2 Sam. 24: 17.

10. The respect in which a preceding attribute holds, so that it answers the purpose of *specification*, טִמְאֵת־שִׁפְתָי *unclean as to lips* Isa. 6: 5, קָשִׁי־לֵב *hard hearted* Ezek. 3: 7, נִכְהָרְתִּי *rent as to garments* 2 Sam. 13: 31, נִכְהָרְתִּי 2 Sam. 9: 3, Ps. 7: 11, 32: 1, Isa. 1: 30, 3: 3, 33: 24.

a. This answers to what is known as the Greek accusative, *ποδας ὠκύς*; the English has in certain cases adopted the Hebrew idiom, so that we can say *swift of foot*, *blind of an eye*, etc.

b. When an idea is expressed by two words in the construct state, its



plural is commonly denoted by giving a plural form to the first noun; this is sometimes the case even with compound proper nouns בְּנֵי יְמִינִי *Benjamites* 1 Sam. 22: 7. In a few instances both nouns are put in the plural צְרוּרֵי-פֶסֶף . . . . . צְרוּרוֹת בְּכַפֵּיהֶם Gen. 42: 35, בְּתָרִי בְּלָאִים Isa. 42: 22, גְּבוּרֵי בֵּית אֲבוֹתָם *their claus or fathers' houses* 1 Chron. 7: 5, Josh. 6: 6; or the second noun only בֵּית הַבְּמֹת *the highplace-houses* 2 Kin. 17: 29, 1 Sam. 31: 9, 10, Ex. 29: 20; so nouns, particularly such as denote members of the body may be in the singular with plural suffixes, יָדְךָ *your hand* Gen. 43: 12, רַגְלָם *their foot* Ps. 9: 16, לְשׁוֹנֵנוּ *our tongue* Ps. 12: 5, Josh. 2: 19, Judg. 7: 6, Ps. 5: 10.

§ 258. 1. When the relation between two nouns is expressed by an intervening preposition, the first commonly remains in the absolute state: it may, however, particularly in poetry, be put in the construct, הָרִי בְּגִלְבֹּעַ *mountains in Gilboa* 2 Sam. 1: 21, מְלָפִים נְבִיאִי *prophets out of their own heart* Ezek. 13: 2, כְּלִי בְּנוֹ *according to the ability in us* Neh. 5: 8.

a. The most frequent examples in prose are אֶחָד *one*, which is often found before the partitive בֵּן, Gen. 3: 22, 2 Sam. 1: 15, and words denoting direction such as יָמִין *right*, צָפוֹן *north*, קֵץ *end* before לְ Josh. 8: 11, 15: 21, Judg. 2: 9, 2 Kin. 23: 13, Ezek. 10: 3. The combination of the construct with לְ in other instances also is facilitated by their close relationship, § 260, 1 Chron. 6: 55, 23: 28, Job 18: 2, Ps. 58: 5, Prov. 24: 9, Lam. 2: 18, Hos. 9: 6, Mic. 4: 8. With other prepositions the construct occurs more rarely Isa. 9: 2, Hos. 7: 5, except in the case of participles Judg. 5: 10, 8: 11, 2 Sam. 10: 9 K'th'bh, Neh. 9: 5, Job 24: 5, Ps. 2: 12, 84: 7, Isa. 5: 11, 9: 1, 14: 19, 28: 9, 56: 10, Jer. 8: 16, Nah. 1: 5.

2. A noun is sometimes put in the construct before a succeeding clause with which it is closely connected: thus, before a relative clause, מְקוֹם אֲשֶׁר *the place where*, etc., Gen. 39: 20, עַל-דִּבְרֵי אֲשֶׁר *for the reason that* Deut. 22: 24, particularly when the relative is itself omitted, בְּיַד-הַשֵּׁלֶחָה *by the hand of (him whom) thou wilt send* Ex. 4: 13, תְּחִלַּת דְּבַר-יְהוָה *the beginning of (what) Jehovah spake* Hos. 1: 2, or before the conjunction וְ *and*, הַכְּבִיחַ וְהַחֲכָמָה *wisdom and knowledge* Isa. 33: 6, 35: 2, Ezek. 26: 10, וְלֹא מִיַּיִן *drunken and not with wine* Isa. 51: 21.

a. So before וְהָ *used as a relative*, הַר-יְהוָה *the mountain that his right hand has acquired* Ps. 78: 54, מְקוֹם זֶה *Ps. 104: 8*. Words denoting time and

place often stand in the construct before a clause with the relative understood; thus יום Deut. 4: 15, Job 29: 2, Ps. 56: 4, 10, 88: 2, 102: 3; עַיִן 2 Chron. 29: 27; מַלְאָכָיו Job 18: 21. Some would so explain בְּרֵאשִׁיתָה Gen. 1: 1, *in the beginning when God created* etc. ver. 2 parenthetic, ver. 3 *then God said* etc. But this assumes a complexity foreign to Hebrew construction, § 250. *b*. Other examples are infrequent and exceptional Ps. 16: 3, 65: 5, 81: 6, Isa. 29: 1, Jer. 23: 26, 48: 36. The construct is once used where a noun is repeated שַׁבַּת שַׁבַּת *every sabbath* 1 Chron. 9: 32.

3. Three, four, or even five nouns are sometimes joined together in the relation of the construct state, ראשֵׁי בָתֵּי אֲבֹתָם *the heads of the houses of their fathers* Ex. 6: 14, מִסְפַּר שְׁבֵטֵי בְנֵי־יִשְׂרָאֵל *the number of the tribes of the children of Israel* Josh. 4: 5, Gen. 41: 10, 47: 9, Lev. 10: 14, Num. 6: 13, 2 Kin. 10: 6, Job 12: 24, Eccles. 6: 12, פְּרִי־גִדְלָה לֵבָב *the fruit of the greatness of heart of the king of Assyria* Isa. 10: 12, 2 Chron. 24: 12, Jer. 34: 1.

*a*. When one noun of the series is an attribute of that which precedes it the two together stand in joint relation to the noun that follows הַרְי כְּרוֹם הַתְּצַאֲלָה *the high mountains of Israel* Ezek. 34: 14, Gen. 14: 13, Deut. 31: 16, 2 Sam. 8: 10, 23: 1, 2 Chron. 36: 16, Ezek. 28: 14.

*b*. A noun limited by two or more nouns may be repeated in the construct before each of them, when these are regarded separately or are distinctly emphasized אַבְרָהָם יִצְחָק וְיַעֲקֹב אֲבֵרֵי־מִלְכָּה *Haran the father of Milcah and the father of Iscah* Gen. 11: 29, 14: 13, 24: 3, אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב *the God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob* Ex. 3: 6, 15, Jer. 8: 1, 19: 13, 1 Chron. 28: 1. If, however, they together constitute one idea or are viewed in combination the first noun will not be repeated אֱלֹהֵי אַבְרָהָם יִצְחָק וְיַעֲקֹב *the God of Abraham, Isaac and Jacob* Ex. 3: 16, Gen. 14: 11, 19, 18: 20, 19: 28, Ex. 3: 8, 32: 2, Lev. 6: 13, Num. 26: 64, Judg. 1: 6, 7, 1 Sam. 17: 52, 1 Chron. 28: 21, 29: 2, 18, 2 Chron. 30: 6, Neh. 5: 11, Job 28: 3, Ps. 72: 10, 107: 10, Isa. 11: 2, 36: 19, 37: 13, Ezek. 38: 2, 39: 1: so a construct infinitive Jer. 29: 2, 2 Chron. 7: 3. This is sometimes the case even where the construct must be repeated mentally before the second noun רֹאשׁ עֵלֶב וְזַאֲב *the head of Oreb and the head of Zeeb* Judg. 7: 25, comp. Gen. 40: 20, מֶלֶךְ סֹדֹם וְיֶמְבֶּלָה *the king of Sodom and the king of Gomorrah* Gen. 14: 10, comp. ver. 8. When one of the limiting terms is a pronominal suffix the noun is necessarily repeated בָּנָיו וּבְנֵי בָנָיו Gen. 46: 7, 19: 16, Ex. 10: 6.

*c*. If two or more nouns are limited by the same noun, the latter is usually expressed with the first and an appropriate suffix attached to the rest הָרֶגֶב פָּרָשָׁה וּפָרָשָׁיו וְחֵיָלָיו *the chariots of Pharaoh and his horsemen and his army* Ex. 14: 9, 39: 40, 1 Kin. 16: 26, 27, 2 Kin. 2: 12, though the suffix is occasionally omitted Gen. 40: 1. If the limiting word be a pronoun, the



suffix must be repeated with each of the nouns Gen. 7: 7, 31; 28, 36; 6, Ex. 32: 2, Deut. 12: 6 with only rare exceptions Ex. 15: 2, Isa. 12: 2, Ps. 118: 14, 2 Sam. 23: 5. In a very few instances two words are in construct relation to the same noun שְׁלֵמִים אֱמוּנִים הַיְּדֻאִל *the peaceable, the faithful of Israel* 2 Sam. 20: 19, Ezek. 31: 16, Dan. 1: 4, נָחַר נָחַר הַבָּשָׁשׁ *rivers, brooks of honey* Job 20: 17, הַיִּשְׁשִׁי הַיִּצְיָה־הַשֵּׁשֶׁה Ps. 78: 9, if rendered as it is by some *armed with, shooting the bow*, though הַיִּשְׁשִׁי may be in construction not with קֶשֶׁת but with רֹאשִׁי *armed ones of those who shoot the bow, armed bowmen*. This assumption is unnecessary in Isa. 53: 3, 4, 55: 4, where the first noun is agreeably to the vowels in the absolute state.

§ 259. When two or more words are in the construct relation they must stand in immediate conjunction, and no other word can be suffered to come between them as it would obscure the sense. Hence an adjective, participle or demonstrative, qualifying a noun in the construct state, cannot stand immediately after it, but must be placed after the governed noun, הַגְּדוֹל הַיְּהוָה הַמְּעֲשֶׂה *the great work of Jehovah* Judg. 2: 7, זָהָב צִיָּוָה וְזָהָב *a great crown of gold* Esth. 8: 15. So an article or suffix, belonging to a noun in the construct, must be attached not to it but to the governed noun, הַיְּבִירִי הַהֵלֵל *the mighty men of valour* Josh. 1: 14, זָהָבִי אֱלִילִי *his idols of gold* Isa. 2: 20, יְשֵׁם קִדְשִׁי *my name of holiness* i. e. *my holy name* Lev. 20: 3.

a. When an attributive thus follows a series of nouns in the construct relation its particular reference will be indicated by its gender and number; הַיְּחִידִי הַיְּבִירִי הַיְּחִידִי 2 Chron. 3: 11, since בָּנָה is fem., means *the wing of the other cherub*, not *the other wing of the cherub*, הַיְּחִידִי הַיְּבִירִי הַיְּחִידִי הַיְּבִירִי *the boards of the second side of the tabernacle* Ex. 26: 27, Deut. 28: 58, Josh. 1: 8, 1 Sam. 17: 18, 2 Chron. 32: 30, 31, Jer. 25: 26. When the governing and the governed noun are of the same gender and number it may be doubtful to which of them the following adjective is to be referred, thus אֶחָד רֵאשֶׁת הַיְּבִירִי Gen. 10: 21 may either mean *the elder brother of Japheth* or *the brother of Japheth the elder*. In Jer. 25: 15 an attributive stands after a noun in apposition with the governed noun. In a very few instances an adjective is inserted in a series of constructs to prevent it from being too widely separated from its noun Ezek. 6: 11, Jer. 4: 11. In the following passages a brief word intervenes between כֻּלֹּם, which, though properly a noun signifying *totality*, is in usage equivalent to a pronominal adjective *all, every*, and the noun which it governs, שָׁרְפוּ כָּל-הַתְּהוֹמָה שָׁרְפוּ *take away all iniquity* Hos. 14: 3, so 2 Sam. 1: 9, Job 27: 3, and perhaps Isa. 38: 16; but see Alexander *in loc.* Other exceptions are extremely rare as when the

direct object of a participle is preceded by the indirect *בְּאִזְרוֹ חֶפֶז* Isa. 19: 8, or the construct infinitive is separated from its subject by its object Jer. 34: 9, mostly a pronominal suffix Gen. 4: 15, Isa. 5: 24 or by an adverb Job 34: 22.

*b.* There are two principal cases, in which an article or a suffix attached to a noun properly belongs not to it but to the preceding construct.

1. When the governed noun simply qualifies that which stands before it, denoting an attribute, its material or after fractional numbers a measure of quantity, § 255. 3. *a.* *פָּלִי בְלָחֶמֶתוֹ* *his weapons of war* Deut. 1: 41, Judg. 18: 16, Ezek. 9: 2, *גִּבְרִי גָאֻלִּי* *my proud exulters* Isa. 13: 3, Ps. 2: 6, Obad. ver. 16, Eccles. 12: 5, *בְּנֵי-הַיָּדָהָר* *the sons of oil* i. e. the anointed ones Zech. 4: 14, Gen. 37: 19, *בְּזָבֹחַ הַזָּהָב* *the golden altar* Ex. 40: 26, *הַשְּׂרִירָה הָאֵפֶסֶת* *the tenth-part of an ephah* Num. 5: 15; *אֱלֹהֵי צְדִיקִי* Ps. 4: 2 may mean either *the God of my right*, who defends my righteous cause, or *my righteous God*; comp. Ps. 59: 18. 2. When an attributive in the construct belongs to a definite noun expressed or understood and consequently requires the article, thus *פְּדוּתָהּ וְפִלֹתָהּ בְּרָצָה* but *הַפְּדוּתָהּ וְפִלֹתָהּ הַמְּרָצָה* Gen. 41: 2-4, Lev. 11: 4, Num. 35: 19, Deut. 20: 8, Neh. 1: 5, Jer. 23: 26, Ezek. 9: 11, Dan. 9: 4, 12: 6, 7; if it is in the construct before a proper noun the article is of course unnecessary, § 249. 3, Ps. 25: 12. For exceptional examples of construct nouns with the article, see § 249. 3. *b.* and of subordination to nouns with suffixes as a substitute for the construct relation § 256. 3. *a.*

*c.* He paragoric may be attached to a noun in the construct state, *נִשְׁאָשׁ קִוְיָהָהּ* *toward the rising of the sun* Deut. 4: 41, Gen. 24: 67, 47: 14, 1 Kin. 19: 15; even in compound proper names *בְּאֶרֶה שֶׁבַע* *to Beersheba* Gen. 46: 1.

§ 260. The preposition *לְ* *to, belonging to*, with or without a preceding relative pronoun, may be substituted for the construct relation in its possessive sense, *הַצֹּאֵן אֶשֶׁר* *הָאָבִי* *her father's sheep* prop. *the sheep which belonged to her father* Gen. 29: 9, 40: 5, 1 Sam. 17: 40, 21: 8, 1 Kin. 15: 20, comp. *בֵּיתוֹ אֶלְיָשָׁע* Gen. 37: 12, *הַבַּיִת לְאֵלִישָׁע* *the house of Elisha* 2 Kin. 5: 9, 1 Sam. 14: 16, 2 Chron. 19: 11, comp. Latin *pater mihi*. This is particularly the case

1. When the first noun is omitted *לְדָוִד* (a psalm) of David Ps. 11: 1, *אֲמֹנוֹן לְאַחִינֹחַם* Amnon (son) of Ahinoam 2 Sam. 3: 2, Gen. 8: 5, Ex. 12: 2, *וְאֵשֶׁר לְטֹבְיָהָהּ* *and those of Tobiah* Neh. 6: 17, or is remote Lev. 7: 26, Am. 5: 3.

*a.* In 1 Sam. 2: 29 a noun in apposition with one preceded by a construct receives *לְ* to suggest more distinctly its relation to the governing

noun, *the offerings of Israel* לַעֲמִי viz. *of my people* so 1 Kin. 6: 5; and after a suffix Esra 9: 1.

2. When the first noun is indefinite and the second definite, בֶּן לֵישִׁי *a son of Jesse* 1 Sam. 16: 18 (בֶּן-יִשִּׁי 2 Sam. 20: 1 *is the son of Jesse*, § 249. 3), אֶלְכָּד לִשְׂר הַטְּבָהִים *a servant of the captain of the guard* Gen. 41: 12.

a. Hence the frequent use of לְ (Lamedh auctoris) in the titles of the Psalms and other compositions בְּזִמְרוֹ לְדָוִד *a psalm of David* i. e. belonging to him as its author, תְּפִלָּה לְחַבְקֻק *a prayer of Habakkuk*.

3. When the first noun is accompanied by a numeral adjective, especially in dates, הַמִּשְׁהֶעָשָׂר יוֹם לַחֹדֶשׁ *the fifteenth day of the month* 1 Kin. 12: 32, בִּשְׁנָה הַחֲמִישִׁית לְמַלְכָּה *in the fifth year of the king* 1 Kin. 14: 25, בִּשְׁנַת שְׁלֹשׁ לְאַסָּא *in the third year of Asa* 1 Kin. 15: 33.

4. When several genitives are connected together, סֵפֶר הַבְּרִי הַיְּהוּדִים לְמַלְכֵי יְהוּדָה *the book of the Chronicles of the kings of Judah* 1 Kin. 15: 23, Num. 16: 22, 32: 28, 36: 1, Josh. 19: 51, 21: 1, 1 Chron. 26: 26, Ezra 1: 5.

5. When for any reason the construct could not be employed, as with a negative אֶרֶץ לֹא לָהֶם *a land not theirs* Gen. 15: 13, or a suffix שְׂרֵינֵינוּ לְכָל-הַקְהָל *our princes of the whole congregation* Ezra 10: 14, 1 Chron. 7: 5.

#### THE PREDICATE.

§ 261. 1. The predicate of a sentence, if a substantive, adjective, or pronoun, may be connected with its subject without an intervening copula, their mutual relation being sufficiently suggested by simply placing them together, כָּל-נְתִיבוֹתֶיהָ שָׁלוֹם *all her paths (are) peace* Prov. 3: 17, טוֹב הָעֵץ *the tree (was) good* Gen. 3: 6, זֶה הַיָּרֵךְ *this (is) the way* Isa. 30: 21.

2. Or the pronoun הוּא of the third person may be used as a copula, הַנָּהָר הָרְבִיעִי הוּא פָּרַת *the fourth river is Euphrates* prop. *it (is) Euphrates* Gen. 2: 14, Jer. 50: 25,

אֵתֶּהּ הֵנּוּ מַלְכִּי *what are these?* Zech. 4: 5, אַתָּה הוּא מַלְכִּי *thou art my king* Ps. 44: 5, הָאֲנָשִׁים הָאֵלֶּה שְׁלָמִים הֵם *these men are peaceable* Gen. 34: 21.

a. In all the instances, in which it is commonly explained as a copula, the pronoun may with greater propriety be regarded as an emphatic repetition of the subject, § 246. 2.

3. Or the verb הָיָה *to be* may be employed for a like purpose, particularly if the idea of past or future time is involved, הָאָרֶץ הַזֹּאת תְּהִיָּה תִּהְיֶה *the earth was desolate* Gen. 1: 2, הַבָּקָר הָיוּ תִּשְׁוֹר *the oxen were ploughing* Job 1: 14, Ex. 9: 3; though rarely in a circumstantial clause, as Judg. 8: 11, since the time is sufficiently indicated by the connection.

a. Verbs which denote some modification of being are sometimes employed in the same way; thus, הָיוּ עֵינָיו כְּחֹזֶה *began* (to be) *dim* 1 Sam. 3: 2; וְנֹחַל נָח אִישׁ הָאֲדָמָה *and Noah began* (to be) *a husbandman* Gen. 9: 20; כְּהִתְחַדָּךְ תִּנְחַד *when thou ceasest spoiling* Isa. 33: 1, הַשֵּׁף לָבָן *has turned white* Lev. 13: 3, Gen. 38: 11, Isa. 47: 8; so *to be called, to be esteemed, etc.*

b. Simple existence is predicated by means of the particle הָיָה, *there is a kinsman* Ruth 3: 12, Gen. 18: 24, and non-existence by אֵין, which retains its absolute form at the end of a clause אֵין רִיבָה *there is no one pursuing* Lev. 26: 37, 1 Sam. 9: 4, 10: 14, 1 Kin. 18: 10, Prov. 17: 16, or section of a clause אֵין אָדָם *there was not a man to till the ground* Gen. 2: 5, Num. 20: 5, Isa. 37: 3; otherwise it takes the construct form אֵין־, whether it precedes the subject אֵין־לֵה וְלֵךְ Gen. 11: 30, אֵין־רִיבָה Lev. 26: 36, Judg. 21: 25, 1 Sam. 9: 2, Ps. 38: 8, Ezek. 13: 10, 15, 16, or follows it פִּתְרָה אֵין־ *there was no one interpreting it* Gen. 40: 8, 19: 31, Judg. 13: 9, 1 Sam. 9: 7, Ezek. 37: 8. These particles may also be used as copulas Gen. 31: 29, Ex. 5: 16, Judg. 6: 13, especially with the personal pronouns, when the predicate is a participle, אֵין־נִתְּנָה לְשִׁלְחָה *thou art not letting go* Ex. 8: 17, אֵין־נִשְׁבָּה בְּיָדֶיךָ *thou art saving* Judg. 6: 36. In a few instances in the later books אֵין degenerates into a mere auxiliary verb Dan. 8: 5. Once הָיָה is doubled for a strong affirmation 2 Kin. 10: 15, and אֵין־ occurs twice as a strong negation Ps. 135: 17, 1 Sam. 21: 9. אֵין־ *is not* is never equivalent to the simple negative לֹא *not*; in the few instances in which it stands before a verb, a conjunctive or relative must be supplied אֵין־כִּי *it is not so, that his wrath has visited* Job 35: 15, אֵין־הַמֶּלֶךְ יִיבֹל *the king is not he that can etc.* Jer. 38: 5; in Ex. 3: 2 אֵין־נִבְּלָה is a participle with הָיָה omitted § 93. c.

## PREDICATE NOUN.

§ 262. 1. The prominence due to the predicate as the affirmation to be made, and to which therefore attention is to be strongly directed is in English indicated for the most part simply by the stress of the voice; but in Hebrew it is further suggested by the position of the words. Accordingly as a rule the predicate, if a verb or adjective, precedes its subject. If, however, the predicate be a noun or personal pronoun, in which case there might be a doubt which is the subject and which the predicate, the logical order is observed and the subject precedes, יְהוָה הוּא אֱלֹהֵינוּ *Jehovah is the God* 1 Kin. 18: 39, אִשְׁתִּי אִישׁ בְּלָחָה *thy father is a man of war* 2 Sam. 17: 8, Deut. 10: 17, 1 Sam. 1: 26, Isa. 1: 7, 23, 7: 8, 9, 8: 13, 48: 12.

a. Sometimes for the sake of special emphasis the predicate noun precedes the subject noun, Deut. 26: 5, Isa. 6: 3, 13, or pronoun Gen. 43: 12, Isa. 6: 5, Jer. 1: 6, 7. Or while the subject is prefixed, the predicate noun may emphatically precede a pronoun which repeats the subject, קִטְרָה הוּא הָיָא *incense, it is an abomination* Isa. 1: 13, or the order may be reversed in successive clauses Isa. 5: 7. Participles in general follow the order of nouns Gen. 7: 4, 37: 19, Num. 22: 34, 1 Sam. 14: 8, Prov. 22: 15, Isa. 3: 1, 5: 28, Ezek. 37: 28, though liable to the changes due to emphasis Gen. 3: 5, 14, 17, 41: 32, 42: 9, 23, Num. 35: 16, Judg. 15: 11, Isa. 2: 22, 3: 13, 48: 13, Jo. 4: 4, Am. 6: 8, 7: 4. In Gen. 41: 2, 18 the order of the words graphically depicts the successive impressions made upon the eye of the beholder, *from the river coming up seven kine fair* etc.: the place and movement first attract attention, then the number of moving objects, then the objects themselves are recognized and their qualities perceived. Predicate participles belonging to definite nouns are distinguished from attributives, by not receiving the article Deut. 2: 4, Jer. 44: 15.

2. Material and abstract nouns are used in the predicate to denote qualities, which in other languages would be expressed by adjectives קִרְוָיו עֵץ *its walls were wood* i. e. made of wood Ezek. 41: 22; *the vale of Siddim* בְּצִלְתָּם *was pits, full of pits, as it were, composed of them*, Gen. 14: 10; *thy shoes shall be* בְּרֹגְלֶיךָ וְנִהְיֶינָה *iron and brass* Deut.



33: 25; Ps. 135: 15; *the camp was בִּטְחָ security* i. e. secure Judg. 5: 11.

*a.* A like use of nouns for adjectives occurs in apposition § 256. 2, and in the construct state § 257. 2. *a* and 6. *b.* Other examples of material nouns so employed: Gen. 11: 1, Ex. 9: 31, Ezra 10: 13, Cant. 2: 15, Isa. 5: 12, 7: 24, Jer. 2: 28, 24: 2. Abstracts often convey the idea more strongly, than would be done by an adjective, *thy judgments are צְדָקָה righteousness* Ps. 119: 75, more expressive than "righteous"; they not merely possess the quality but are so to speak identical with it; Gen. 12: 2, Job 19: 29, 23: 1, 26: 13, Ps. 109: 4, 110: 3, Eccles. 10: 12, Isa. 11: 10, Jer. 44: 2, Ezek. 27: 36, Dan. 9: 23. An adverb is similarly used as a predicate Job 8: 9 הָמוּל אֶתְּחַנֶּה *we are yesterday* i. e. of yesterday. Sometimes these brief and emphatic expressions alternate with other forms of speech, *I am שָׁלוֹם peace*, *they are מִלְחָמָה for war* Ps. 120: 7; *is your father health?* i. e. well Gen. 43: 27, 2 Sam. 20: 9 but *is health לִי to him?* Gen. 29: 6, 2 Sam. 18: 32; *thou art אֵישׁ הַמְדִּירוֹת delights* i. e. much delighted in Dan. 9: 23, equivalent to אֵישׁ הַמְדִּירוֹת Dan. 10: 11, 19.

3. A noun in the predicate may receive the same adjuncts as in the subject, § 247.

### PREDICATE ADJECTIVES AND DEMONSTRATIVES.

§ 263. Adjectives and demonstrative pronouns in the predicate agree with the nouns to which they relate in gender and number, but differ from attributive adjectives and demonstratives, § 252, in standing before the noun and in not receiving the article, though the noun be definite, רַבִּים הַדְּבָרִי *the word is good* Deut. 1: 14, רַבִּים הַחַמְדִּים *his mercies are great* 1 Chron. 21: 13, אֵלֶּה הַדּוֹלֵרוֹת הַשָּׁמַיִם *these are the generations of the heavens* Gen. 2: 4.

*a.* In circumstantial clauses, the predicate adjective stands regularly after the noun; it may also take this position in other cases when the emphasis requires it: כָּל־לֵבָב הָיָה *the whole heart is faint* Isa. 1: 5.

*b.* If the sense require the predicate to be made definite, it will receive the article, פִּי הַמְדַבֵּר *my mouth is the (one) speaking* Gen. 45: 12, יְהוָה הַצַּדִּיק *Jehovah is the righteous one* i. e. is in the right, and *I and my people are הָרָשָׁעִים in the wrong* Ex. 9: 27, Gen. 2: 11, 1 Kin. 18: 25, Ps. 19: 11, Isa. 14: 27, Zech. 7: 6; but in 1 Kin. 3: 22, 23 הַחֵי and הַמֵּת are subjects.



## COMPARISON OF ADJECTIVES.

§ 264. 1. Adjectives have no distinct form for the comparative or superlative. Comparison is expressed by means of the preposition מִן *from* placed after the adjective, טוֹבָה הַחֵמָה מִרֻבִּים *wisdom is better than rubies* prop. is good from rubies, differs from them and by implication is superior to them in point of goodness, Prov. 8: 11; זָדִיק אַתָּה מִמֶּנִּי *thou art more righteous than I*, 1 Sam. 24: 17, Lev. 13: 4, 2 Sam. 13: 16, 2 Chron. 29: 34, Eccles. 4: 9.

2. The superlative degree may be expressed

(1.) By adding כָּל *all* to the comparative particle מִן, גָּדוֹל מִכָּל-בְּנֵי-קֶדֶם *great from all the sons of the east* i. e. *the greatest of all*, etc., Job 1: 3, 2 Sam. 19: 8.

(2.) By an emphatic use of the positive, so as to imply the possession of the attribute in an eminent degree, קָטָן בְּנֵי *the least of his sons* prop. *the little* (one) 2 Chron. 21: 17, הַיָּפֶת בַּנָּשִׁים *O fairest among women* Cant. 1: 8, הַקָּטָן הַגָּדוֹל *the least, the greatest* 1 Chron. 12: 14, טוֹבָם *the best of them* Mic. 7: 4.

a. When the predicate is a verb instead of an adjective, comparison may be expressed in the same manner, אֶנְדָּל מִיָּדָי *I will be greater than thou* prop. *great from thee* Gen. 41: 40, 19: 9, 32: 11, Ex. 36: 5, Judg. 2: 19, 2 Sam. 6: 21, 22, 20: 6, 1 Kin. 5: 10, Job 3: 21, 6: 3, Ps. 69: 32, נִיחָם כָּל-הָאָדָם *and he was the wisest of all men* 1 Kin. 5: 11, Gen. 37: 3, 1 Sam. 18: 30, 1 Kin. 14: 9. So after adverbs 2 Chron. 25: 9, Deut. 7: 7. In a few passages, chiefly occurring in the book of Ecclesiastes, comparison is made by means of the adverb יוֹתֵר *more*, אָנִי יוֹתֵר חָכָמָה *I was then more wise* Eccl. 2: 15.

b. The construction with מִן may also be used to denote excess, גָּדוֹל מִיָּדָי *my iniquity is too great to be forgiven* prop. *greater than* (it is possible) *to forgive* Gen. 4: 13, קָטָן מִיָּדָי *too little for thee* Job 15: 11, Gen. 18: 14, Num. 16: 9, Ruth 1: 12, Isa. 7: 13; and this usage once established was extended to cases, which seem incapable of being logically resolved Isa. 49: 6, Ezek. 8: 17.

c. A comparative sense is commonly ascribed to מִן in the following passages, in which an adjective, suggested by the context, must be supplied,

בְּאֵפֶס הַתֵּזַר הַחֹרֶץ *the upright (is sharper) than a thorn-hedge* Mic. 7: 4, בְּאֵפֶס כִּי לֹא מִשְׁכָּחָה *less than nothing* Isa. 40: 17, 41: 24, Ps. 62: 10, Isa. 10: 10, Job 11: 17; in some of these cases, however, כִּי may have the sense of *from* or *of*, and denote that from which any thing is derived or of which it forms a part.

d. The name of God has been supposed to be used in certain passages simply to enhance the magnitude of that with which it is connected and thus to form a sort of superlative. But in all such cases there is a direct reference to the divine Being, הַיְּהוָה יִצְחָק לְעֵינֵי הַיְּהוָה Gen. 10: 9 is not merely *a very valiant hunter*, one so to speak upon a superhuman scale or in the divine estimation, but with the superadded thought of attracting the notice and displeasure of Jehovah; הַיְּהוָה אֶתְרָם 1 Sam. 14: 15 is not merely *a very great trembling* but *a trembling sent of God*; הַיְּהוָה לְאֵלֵיהֶם Jon. 3: 3 is not simply *an exceedingly great city*, but one which in its greatness is an object of the divine regard, comp. 4: 11.

e. Comparisons are sometimes made with objects in a general way, without stating the particular aspect compared, when this is sufficiently obvious, *joy in my heart* בְּלֵבִי *more than* their joy *at the time* when etc. Ps. 4: 8, *making my feet* כַּאֲקֵלֹת *like* the feet of the hinds Ps. 18: 34, Job 35: 2, Isa. 5: 29, 10: 10. Cant. 1: 15, Ps. 45: 7 are not, as some have alleged, to be explained after this analogy. The comparison is fully stated in Prov. 3: 14 כֹּחַ סִחָהּ בְּסִתְרֵי-בָסֶסָה *the gain of it is better than the gain of silver*.

## VERBS.

§ 265. 1. The doctrine of the Hebrew tenses rests upon a conception of time radically different from that which prevails in our own and in other Indo-European languages. Time is conceived of, not as distributed into three portions, viz.: past, present, and future, but as consisting of the past and future only. The present is, in this view, an inappreciable moment, without extension or cognizable existence, the mere point of contact between two boundless periods of duration, or the ever shifting instant of transition from one to the other, and, as such, not entitled to be represented by a distinct verbal form. Every action or state of being is accordingly viewed as belonging to the past or to the future; and such as do not belong exclusively to one, may be referred indifferently to either.

2. Within these two grand divisions of time no ac-

count is made of those minuter distinctions, in the expression of which we are accustomed to employ such a variety of tenses, nor of those modal differences which are with us indicated by the indicative, subjunctive, and potential, except to that limited extent to which these may be regarded as covered by the paragogic and apocopated futures, § 270. Whatever is, or is conceived of as past, must be put in the preterite; the future is used for all that is, or is conceived of as future, while all subordinate modifications or shades of meaning are either suggested by accompanying particles, or, without being precisely indicated, are left to be inferred from the connection.

3. Another peculiarity still more foreign to our usages and modes of thought is that the time denoted by the Hebrew tenses is frequently to be estimated not from the actual position of the speaker but from some ideal position in the past or in the future to which he mentally transports himself. This subjective use of the tenses may be quite at variance with their objective employment. Thus the preterite tense may be used of that which is in reality future to the moment of speaking, because the speaker has in thought taken his station at a point yet more remotely future, from which he looks back upon that which he describes as though it had already taken place. In like manner the future tense may be used of events in the past, because the speaker transports himself in thought to a period prior to their occurrence and surveys them from that point.

a. No part of Hebrew Grammar has occasioned more perplexity than the seemingly arbitrary and promiscuous use of the tenses, and the difficulty of establishing for them any fixed and clearly defined temporal meaning. The denominations Preterite and Future appear to be incongruous, when so far from being limited respectively to the division indicated by the name, either tense may upon occasion be employed of the past, pre-

sent or future and both may occur in application to the same period of time and even be intermingled in the same description. Hence other names have been proposed as Present (Lee) or Aorist (De Sacy) instead of Future. And it has been seriously questioned whether the so called tenses are really such, and should not rather be considered modes. Ewald at one time called them the First and Second Mode. And the most eminent grammarians at present incline to call them the Perfect and Imperfect on the assumption that primarily and properly they have no relation to succession in time at all, but only to the quality of an action or state of being; the Perfect being assigned to that which is regarded as complete, and the Imperfect to that which is regarded as incomplete, irrespective of the period of time to which they may severally belong. These names properly defined and understood correspond in a striking manner with certain marked uses of these tenses, and their employment has much to recommend it. But with all deference to the weight of authority arrayed in their favour, they seem on the whole less simple and less appropriate than the old designations Preterite and Future, and appear to indicate derived and secondary qualities rather than such as are original and fundamental. For

(1) It is very improbable *a priori* that a language should have no method of denoting time except the indirect one which this new theory supposes, and no forms which in their original and native import are intended for its expression. The time of an action is and must always have been regarded as so important a part of what is to be stated about it, that the strong antecedent presumption is that some direct provision must have been made for its notation. If any equally satisfactory explanation can be made of the facts on the assumption that the Hebrew tenses are properly such and that they denote the time and not merely the mode of an action, this is clearly entitled to the preference.

(2) That such a satisfactory explanation exists will be shown hereafter in detail. The whole mystery of the matter disappears, as soon as it is perceived, that the tenses have a subjective as well as an objective use; that is to say, the time which they denote is not invariably measured from the moment of speaking, but quite frequently from some ideal position taken in thought by the speaker and suggested by the context. This subjective employment of the tenses, which must necessarily be assumed to an equal extent in the modal hypothesis, really renders that hypothesis altogether unnecessary. The notion that the elemental ideas of past and future are only expressed in Hebrew indirectly through the medium of the ideas of the complete and the incomplete, is not only a philosophical abstraction, which it is not easy to verify, but it imposes upon the student a most serious difficulty at the outset by requiring of him an exceedingly abstruse process of thought to attain a very simple result, which can be made perfectly perspicuous in a far readier and more natural manner. For purposes of instruction the time-theory of the tenses has the great advantage of clearness and simplicity over the modal theory, even were the latter to be considered the more profound and philosophical.

(3) In the most common use of the tenses and especially when they



are contrasted in the same sentence, the distinction is not one of mode but of time. *The like הָיָה were not before them and הָיָה shall not be after them* Ex. 10: 14; *the covenant which עָשִׂיתִי I made with your fathers* Jer. 31: 32, *which אֶעֱשֶׂה I will make after those days* ver. 33; *what הָיָה has been is that which הָיָה shall be, and what נַעֲשֶׂה has been done is that which נַעֲשֶׂה shall be done*, Eccles. 1: 9, Cant. 5: 3, 1 Kin. 21: 19. In the absence of decisive reasons to the contrary, this may fairly be regarded as an index to the real nature of the radical and primal distinction between them.

(4) When a series of verbs occurs, whose tenses are apparently used promiscuously e. g. Ps. 18: 5 ff., Hab. 3: 3 ff., the first verb is ordinarily regulative of the rest, being used in its proper tense signification, and the time of the others is determined by it; which shows that the apparent fluctuation of meaning in the tense is due to the connection in which it stands and not to the inherent signification of the form; in other words it grows out of its subjective use as indicated by its surroundings and not out of modal distinctions attaching to the form itself. And in general whenever there is a departure from the strict objective meaning of the tense as measured from the time of speaking, the explanation is found in some suggestion of the context fixing a new point from which the measurement is to be made. All which tends to show not that these tenses have a meaning independent of time, but that the time which they denote is often reckoned from a subjective standpoint.

(5) This is further confirmed by the fact **that** the seeming fluctuation in the use of the tenses is much more marked in poetry than in prose, the fancy of the poet leading him to transport himself to ideal positions other than that which he actually occupies and thus making the use of the tenses more than ordinarily subjective. We are thus again led to look for the cause of the phenomenon in the mind of the speaker himself, rather than in some modal distinction inherent in the form.

(6) The names Perfect and Imperfect do not adequately describe the functions of the tenses to which they are applied. Imperfect is inapplicable to a tense which is predominantly used to denote future action, not as of this or that quality but simply and solely as future; it is an abuse of language to call that incomplete which has as yet no existence but is to come to pass hereafter. The unsuitableness of the name "Imperfect" is confessed and urged by Böttcher, who proposes instead "Fiens" (becoming); in which he is followed by Driver, who suggests "Inchoate" or "Incipient". Böttcher fancifully enough claims that the one tense denotes the termination of an action, and the other the beginning of it, while the participle represents it as in progress. All that is correct in this is that the preterite looks back upon an action as belonging to the past and the future looks forward to it, from the assumed point of observation, whether the actual present or some ideal position in which the speaker in thought places himself; the participle, as a verbal noun, simply sets forth the active performance or passive endurance of the action denoted by the verb or the possession of the quality which it expresses, out of all relation to time except as this is inferred from the connection. In 1 Kin. 1: 11, 13, 18, 22: 41, 52, 2 Kin. 9: 13 and

many similar passages the preterite  $\text{בָּלֶךְ}$  indicates the beginning of a reign, and in 1 Kin. 22: 42 the term of its continuance. In Gen. 14: 4 the term during which the king of Sodom continued to serve Chedorlaomer as well as the initial point of the rebellion are expressed by preterites  $\text{יָבֹרֵךְ}$ ,  $\text{יָבֹרֵךְ}$ . In 1 Kin. 1: 46  $\text{יָצִיב}$  represents an action not at its termination but its commencement; so  $\text{שָׁבַח}$  Ruth 1: 15,  $\text{בָּא}$  Dan. 1: 1. In Gen. 11: 5  $\text{בָּנִי}$  does not imply that the children of men had completed their work of building when Jehovah went down to see their city and tower. It is plain from numberless examples, that the tense form has nothing to do with suggesting whether the beginning, middle or end of an action but simply the action as a whole; and it is not limited to one quality of the action whether as complete or incomplete. These modifications may be suggested by the nature of the case or by attendant circumstances but not by the tense form as such.

(7) Add to this the remarkable manner in which the Preterite under any of its aspects may be continued by the Future with Vav consecutive, and the Future by the Preterite with Vav consecutive, shewing the substantial equivalence between the two tenses in all varieties of their employment, when subjected to the modifying influence of Vav consecutive. The effect of this particle is simply to mark the close connection between two acts so that the second is not conceived independently but as the sequence of the first. The standpoint of measurement is mentally shifted so that events actually past become future from this new post of observation and *vice versâ*. There is no change in the modality of the act, but only in the point of time from which it is subjectively regarded.

## THE PRIMARY TENSES.

### THE PRETERITE (PERFECT).

§ 266. 1. The preterite or perfect is accordingly used of the past, whether our idiom would require the absolute past, i. e. the historical tense, *in the beginning God בָּרָא created*, etc., Gen. 1: 1, *God נִסָּה tempted Abraham* Gen. 22: 1; or one of the relative tenses, viz. the past viewed in relation to the present, i. e. the perfect, *what is this that קָשִׁיתָ thou hast done* Gen. 3: 13, *thee רָאִיתִי have I seen righteous* Gen. 7: 1; the past in relation to another past, i. e. the pluperfect, *God ended his work which עָשָׂה he had made* Gen. 2: 2; and *they did so as Jehovah צִוָּה had commanded* Ex. 7: 10; or the past in relation to a future, i. e. the future perfect, *when Jehovah יָחַץ shall have washed away*, etc., Isa. 4: 4, *until the time that she*



which travaileth יִלְדָּה shall have brought forth Mic. 5: 2; or a conditional mood, except Jehovah of hosts had left unto us a very small remnant הָיִינוּ we should have been as Sodom Isa. 1: 9, I would there were a sword in mine hand, for now הָיִיתִי I would have killed thee Num. 22: 29; or an optative, denoting something which was to have been desired but which nevertheless did not occur, לֹא-יָמֻתוּ O that we had died Num. 14: 2, לֹא הָיָיוּ O that they had been wise Deut. 32: 29, or a subjunctive (the Jordan was dried up), that יִרְאוּ ye might fear the Lord, at that time and thenceforward forever Josh. 4: 24.

a. In all these cases the verbal form merely expresses in the general that the action belongs to the past, but whether this is to be taken absolutely, relatively, or conditionally, must be learned from the circumstances of the case or from accompanying words. The Hebrew preterite may correspond to the historical tense whether this is used of an act performed or a condition existing at some specified time in the past, *in that day all the fountains* etc. נִפְּצוּ were burst open Gen. 7: 11, so 8: 5, 14, 14: 5, 15: 18, 17: 26, 19: 5, 34, 35, 44: 3, Ps. 27: 2; or at some particular time not specified, *Esau* לָקַח took his wives Gen. 36: 2, so Gen. 3: 19, 14: 18, 15: 7, 19: 11, 21: 1, 26: 28, Judg. 10: 12, Job 1: 21, Ps. 8: 4, 57: 7, Cant. 5: 4-7; or at any time indefinitely, *blessed is the man, who* לֹא הָלַךְ has not walked etc. Ps. 1: 1, so 14: 1, 26: 4, 27: 9, Prov. 23: 35, 30: 4, Job 12: 9, 38: 12, 41: 3, 5, Isa. 1: 12, 40: 12-14, Num. 12: 2, 23: 10; or repeated acts at various times הָיָה went about (day after day) Num. 11: 8; הָיוּ they kept (habitually) Num. 9: 23, a summation of numerous particulars previously recited; so עָשָׂה Deut. 12: 31 (illustrated by the following frequentative הָיוּ עֹשִׂים), Judg. 2: 15, 17, 18, Ruth 4: 7, 1 Kin. 11: 8, 2 Kin. 13: 25, 17: 7 (הָיוּ עֹשִׂים embraces the whole series of acts in the verses that follow), ver. 13 הָיוּ עֹשִׂים, ver. 23 הָיוּ, 2 Chron. 12: 11, עָשָׂה 24: 11, Job 7: 13, Ps. 88: 10, 129: 1-3, Isa. 1: 1, Jer. 5: 31, 32: 29, 44: 17, Mic. 6: 12; or a continued action or state, *Noah* הָיָה was perfect in his generations; *Noah* הָלַךְ walked with God Gen. 6: 9; *Solomon* בָּנָה was building his house thirteen years 1 Kin. 7: 1, so Ex. 12: 40, Deut. 2: 10, Josh. 11: 18, 2 Sam. 5: 4, Ps. 22: 5, 90: 1.

b. The preterite may correspond to the English perfect, whether this is used to describe an action just performed and belonging to the immediate past *lo, now* לָקַח he hath taken my blessing Gen. 27: 36; *mine eyes* רָאוּ have seen the king Isa. 6: 5, so Gen. 14: 20, 16: 11, 46: 31, Judg. 11: 7, 1 Sam. 14: 29; or an action performed in the past but whose effects still continue, *Jacob* לָקַח hath taken all that was our father's Gen. 31: 1, so 14: 23, 24, 15: 3, 16: 2, 19: 19, Judg. 10: 10, Ps. 2: 6, 22: 2, 44: 10, Isa. 1: 2, 4, 2: 6, 3: 14, 5: 4, 24; or an action performed at any time in the in-

definite past, considered as extending up to the present (see examples under *a*). It is often difficult to decide particularly in the Psalms and in other poetical passages, where the precise situation is uncertain, whether the preterite may be more properly rendered by the absolute past (English imperfect) or by the perfect tense. Ps. 3: 8 **הִכִּיתָ** *thou smotest all my enemies* (on some well remembered occasion), or *thou hast smitten* them (with a more general and vague allusion to the indefinite past); so 4: 2, 9: 5, 6; **עֲנִיתִנִּי** Ps. 22: 22, not *thou answeredst me*, as though an argument were drawn from former deliverances, but *thou hast answered me* expressing a confident assurance that his prayer is now granted.

*c.* When the connection suggests priority to another event in the past, the preterite has the sense of the pluperfect, thus very frequently in relative clauses, *he placed there the man* : **אֲשֶׁר יָצַר** *whom he had formed*, Gen. 2: 8, so 3: 17, 23, 7: 5, 8: 6, 12: 5, 13: 4, 16: 15, 18: 8, 26: 15, Ex. 5: 14, 1 Kin. 11: 10; after **כִּשְׁמֵךְ** Gen. 12: 4, 17: 23, 18: 33; after **כִּי** Gen. 2: 5, 6: 6, 8: 11, 14: 14, 1 Sam. 6: 19, 1 Kin. 5: 15, 11: 9, 12: 1; after **וְהָיָה** Dent. 9: 16, Judg. 6: 23, Jer. 13: 7; in circumstantial or explanatory clauses Gen. 24: 1, 31: 34, 1 Sam. 3: 2, 2 Sam. 18: 13, 1 Kin. 1: 41, 2 Kin. 9: 16, Job 32: 4, Jon. 1: 5; and in other combinations 1 Sam. 1: 5, 4: 18, 1 Kin. 1: 6. Sometimes the preterite as a pluperfect stands before the verb to which it is related, *the sun* **רָאָה** *had risen* and *Lot* **בָּא** *had entered* Zoar, *when Jehovah rained* etc. Gen. 19: 23, so 27: 30, 1 Sam. 9: 15. The connection may be such as to imply that one past action was contemporaneous with another, *he looked and lo, the smoke of the land* **עָלָה** *went up* i. e. *was then going up* Gen. 19: 28; **בָּנוּ** Gen. 11: 5 not *had built* but *were building*, comp. ver. 8. The preterite may be used in this case, where no stress is laid upon the conjunction in time or it is sufficiently obvious in itself. But the proper form to express contemporaneous action is the participle, which then answers to the English progressive imperfect, *Jehovah appeared to him*, **וַיֵּרָא** *while he was sitting* Gen. 18: 1, 2 Kin. 8: 29, Job 1: 16.

*d.* When the connection is such as to suggest the relation of priority to some future action, the preterite answers to our future perfect; thus after **עַד** *until*, *I will draw until* **יִשְׂתְּנוּ** *they shall have finished drinking* Gen. 24: 19, so ver. 33, Num. 32: 17, Ruth 2: 21, 2 Sam. 17: 13, Isa. 6: 11; **אַחֲרַי** *after* Lev. 25: 48; **אִם** *if*, *if* **זָכַרְתִּי** *thou rememberest me* (lit. *shalt have remembered*), as I trust thou wilt Gen. 40: 14, Ruth 3: 18, Job 11: 13; in a relative clause Gen. 48: 6, **הָיָה** Num. 19: 18, Dent. 31: 18, 2 Sam. 17: 12; after **כַּאֲשֶׁר** *when* Gen. 43: 14, Esth. 4: 16; and in other constructions 2 Sam. 5: 24, 1 Chron. 17: 11, Isa. 16: 12. In most of these passages the English perfect could be similarly used. The Hebrew may substitute the future for the preterite in such connections, when it is not important to express the relation of priority, comp. **הִבְרֵאתִי** Gen. 43: 9 with **אֶבְרָאֵי** 44: 32; also **וַאֲנִי** and **וְרָאִי** in successive clauses of Job 19: 27, **וְרָאִי** and **וְרָאִי** Isa. 4: 4, **וְרָאִי** and **וְרָאִי** 6: 11, **וְרָאִי** and **וְרָאִי** Ruth 3: 18.

*e.* After a conditional clause the preterite is used in a conditional sense, *except we had lingered, surely now* **וְרָאִי** *we would have returned* Gen. 43: 10, Num. 22: 33, Judg. 13: 23, 14: 18, 1 Sam. 13: 13, 14: 30, 2 Kin. 13: 19; or

the condition may be suggested by the context, thus (assuming the promise to be fulfilled) *הָיָה לִּי שְׂמֵחָה* *there would have been pleasure to me* Gen. 18: 12; *כִּי לֹא עָלָה בְּיָדִי* not merely *who ever said* but *who would have said* (in any supposable case) Gen. 21: 7; *כִּי לֹא עָלָה בְּיָדִי* *almost lay i. e. might easily have lain* Gen. 26: 10.

*f.* Ewald, Böttcher and others have maintained that the preterite in Hebrew as in Arabic is occasionally used as a precative i. e. in the sense of a prayer or entreaty. This assumption, however, finds no support from the Arabic analogy in the passages alleged, and is moreover needless since the proper meaning of the preterite invariably yields a good sense. Thus *הִשְׁמַע ה' וְהִשְׁמַע* Isa. 48: 18 has been rendered *Oh, hearken* and *וְהִשְׁמַע* 63: 19 *Oh, rend the heavens*, whereas they should be read *Oh that thou hadst hearkened, Oh that thou hadst rent* etc.; *וְהִשְׁמַע* Gen. 40: 14 has not the sense of an imperative but fut. perf. see *d*; *הַדָּבָר הַזֶּה* Job 21: 16, 22: 18 not *be far*, but *has been* and is *far from me*; *הִשְׁמַע ה'* Ps. 4: 2, *פָּתַח ה'* 116: 16 and the preterites in Lam. 3: 56-61 are not petitions but reminiscences of former benefits, while *וְהִשְׁמַע* Ps. 22: 22 expresses a confident assurance of present favour, see under *b*.

*g.* It is not necessary to substitute the conjectural reading *וְהִשְׁמַע* (inf. and suf.) for *וְהִשְׁמַע* Josh. 4: 24; for, though this is the only instance in which a preterite follows *וְהִשְׁמַע*, the language is retrospective to be used subsequently by fathers to their sons, and the combination of *וְהִשְׁמַע* with a preterite has analogies in Ps. 10: 11, 37: 28. The preterite also occurs as a subjunctive after other particles such as *כִּי* e. g. *וְהִשְׁמַע* lest he may have found 2 Sam. 20: 6, *וְהִשְׁמַע* 2 Kin. 2: 16.

2. The preterite (perfect) is further used of the present, regarded as the continuation or natural sequence of a pre-existing action or condition. Anything begun in the past and continued in the present may be considered to belong to the past and accordingly spoken of in the preterite, *גִּבְעָה קְטַנָּה* *I am thirsty* Judg. 4: 19 prop. I have been thirsty, and (it is implied) I am so still; *הָאֲרֶץ מְלֵאָה* *is full of violence* prop. *has been* and still is full Gen. 6: 13; *נֹדַעְתִּי* *I know that Jehovah is the greatest of all the gods* Ex. 18: 11, prop. *I have known*, the knowledge being in fact contemporaneous with the information upon which it was based. Comp. in Latin *novi, memini, odi*.

*a.* The preterite is accordingly used in a present sense of acts begun in the past and continued in the present, *וְהִשְׁמַע* *they call* (have called and still call) Gen. 19: 22, *יְרוּשָׁלַיִם* *totters* and *יְהוּדָה* *falls* Isa. 3: 8, *וְהִשְׁמַע* *they have declared* and still *declare* ver. 9, *וְהִשְׁמַע* *they have ruled* and

still *rule* ver. 12, נִחְשְׁבוּ they have been and are reckoned 5: 28, Ps. 38: 9, 102: 8-10. This is particularly the case with acts begun in the immediate past, thus *Jehovah speaks*, Isa. 1: 2 with reference to the utterance just begun and still proceeding; כֹּה אָמַר thus saith Jehovah Isa. 7: 7 and repeatedly, but in Gen. 3: 1 *God hath said* at some former time. *Jehovah saith* may also be expressed by the future יֹאמֵר Isa. 1: 11, 40: 1 when in the action now going forward respect is had to its continuance in the future rather than to its beginning in the past. So with הִנֵּה, *lo this toucheth* (lit. hath touched) *thy lips* Isa. 6: 7; and הִנֵּה עַתָּה now mine eye seeth (lit. hath seen) *thee* Job 42: 5, 2 Chron. 2: 12; הִנֵּה מִנְהָרָה I lift my hand to Jehovah Gen. 14: 22 in the act of swearing what then follows; בְּרַכּוּ we bless you Ps. 129: 8, יִנְצְחוּ I counsel 2 Sam. 17: 11 (Ex. 18: 19 has the fut. in a like connection), הִנֵּה אֲנִי I hereby announce Deut. 26: 3, 30: 18, הִנֵּה אֲנִי I call to witness Deut. 4: 26; נִשְׁבַּעְתִּי I swear Gen. 22: 16; כִּבְדָּה reigneth 1 Kin. 1: 13; Job 33: 2, 3.

b. This use of the preterite is especially frequent with neuter verbs, which describe a state or condition and which Böttcher for this reason proposes to call stative verbs, when the connection implies that the condition still continues. These are such as (1) express some quality of being, thus הָיָה is (properly has become) Gen. 3: 22, Judg. 11: 35, הָיוּ have been and are Gen. 46: 32, Ezek. 13: 4, but Gen. 1: 2, 6: 4 was, were, and the fut. אֶהְיֶה am Ruth 2: 13; הָיָה is like Ps. 102: 7, Ezek. 31: 2, 18 but ver. 8 was like; הִפְסִיחַ ceases Job 3: 17; יָכֹל is able, can Ps. 36: 13, 40: 13, more commonly in the future as contemplating an action yet to be performed Gen. 31: 35, Deut. 1: 9, 31: 2; נָקֵל it is a light thing 2 Kin. 20: 10, Isa. 49: 6; רַבּוּ are many Ps. 3: 2. (2) Denote a physical condition, אֶבְיַל languishes Isa. 19: 8, גָּבִיחַ is high Isa. 55: 9, גָּדֹל is great Gen. 19: 13, זָקֵן is old (has become old) Gen. 18: 13, Josh. 13: 1, חֲשֵׁךְ is dark (has become dark) Isa. 5: 30, טָבִיב are goodly Num. 24: 5, נָקִי is clean Prov. 20: 9, רָגִישׁ is (has become) dry Joel 1: 12, 20, רַבָּה is fair Cant. 7: 2, קָבֵד has been and is grievous Gen. 18: 20, מָלֵא is full Gen. 6: 13 (but past 1 Sam. 18: 26, fut. perf. 1 Chron. 17: 11), עָמֵק is deep Ps. 92: 6, עָשִׁיר is rich Hos. 12: 9, קָדָר has soiled clothing as a mourner Jer. 8: 21, קָטָן is small Gen. 32: 11, רוּם Deut. 32: 27. (3) Mental states or affections, including even those of an active nature אֵבֵל mourns Joel 1: 9, אָהֵב loves Gen. 22: 2 (but past Deut. 4: 37, fut. as present Prov. 3: 12), בּוֹשׁ is ashamed Ezr. 9: 6 (but past Ezr. 8: 22, fut. as present Job 19: 3), בָּטַח trusts 2 Kin. 18: 19 (but past ver. 5, fut. as present Jer. 17: 5, 7), זָכַר remembers Num. 11: 5 (but past Judg. 8: 34, fut. as present Jer. 31: 20), יָחַד waits Ps. 33: 20, יָחַד desires Prov. 1: 22, תָּרוּהָ (anger) burns Gen. 4: 6, חָסָה confides Ps. 7: 2, חָסָה delights in Isa. 1: 11, יָחַל Hi. hopes Ps. 38: 16, יָדַע knows Gen. 4: 9, 12: 11 (but past Gen. 28: 16, Hos. 8: 4, fut. as present but always with a suggestion more or less distinct of futurity or possibility Ex. 10: 26, 2 Sam. 3: 38, 1 Kin. 8: 39, Job 8: 9, 15: 9, 42: 3, Isa. 40: 21), נָאֵא is weary Isa. 1: 14, נָאֵס loathes Job 7: 16, נִצַּח exults 1 Sam. 2: 1, צַדִּיק is righteous Job 34: 5, עֲבָרָה has enough Isa. 1: 11, שִׂמְחָה rejoices 1 Sam. 2: 1, שָׂנֵא hates Isa. 1: 14, שָׁנָן is at rest Job 3: 18.

c. In speaking of what is already resolved upon, though not yet per-



formed, the preterite is sometimes employed, because regard is had to the mental act or purpose rather than its outward execution; so frequently in promises, contracts etc. *unto thy seed נתתי I do now give* (lit. have given) *this land* Gen. 15: 18, the grant was made, though they had not yet been put in possession; accordingly when the latter idea is prominent, the future is used of the same transaction, *unto thy seed אֶתֵּן I will give this land* Gen. 12: 7, 26: 3. Comp. Gen. 23: 11, 13, 1 Kin. 3: 12, 13, 1 Chron. 21: 23, 2 Chron. 2: 9, Jer. 31: 33; *thou drivest me out* (lit. hast driven) Gen. 4: 14, *הִקְמַלְתִּי I establish* 9: 17, *אָקַחְתִּי I accept* 19: 21, *אֶפְתָּה I put forth* Ex. 9: 15, *מִכַּרְתִּי sellethe*, is resolved to sell Ruth 4: 3, *לִקְחָתִּי I am determined to take it* 1 Sam. 2: 16.

d. It is comparatively a matter of indifference whether the preterite or the future be used to designate the present. That which now exists may either be regarded as continued from the past or as perpetuated in the future; and as it is contemplated under one or the other of these aspects, will the tense be determined accordingly. Thus, the question *whence come ye* is in Gen. 42: 7 *מֵאַיֵּן בָּאתֶם whence have ye come*, but in Josh. 9: 8 *מֵאַיֵּן הֹבֵאתֶם whence are ye coming or will ye come*; because, in the former instance, the past action of coming is uppermost in the mind of the speaker, and in the latter this action is regarded as having not yet ceased. Comp. Isa. 39: 3. The questions *whither goest thou?* Gen. 16: 8, *what seekest thou?* Gen. 37: 15 are expressed in the future *הֲבָנִי, הֲבָנִי*, for to the questioner the action of which he has just become aware extends indefinitely onward, comp. Gen. 32: 18, Judg. 19: 17, Isa. 40: 27. To the person addressed, however, the action is a continuous one, both preceding and following the question; accordingly it is the participle, which is used in the reply, *I am fleeing* *בֹּרַחַת I am seeking* *מִבְּנֵי*, comp. Judg. 19: 18. *Why dost thou so?* is Ex. 5: 15 expressed in the future *הֲנִיָּה*, because it was feared that this new course of treatment would continue, so 1 Sam. 2: 23; but 2 Sam. 16: 10 in the preterite *מִשְׁתִּירָה* because regard is had to what was already done. Hazael asks, *why weepest thou?* using the part. *בֹּכֶה* 2 Kin. 8: 12, since he is curious as to the cause of the spectacle; Elkanah who is concerned about its continuance uses the fut. *הֲבָנִי* 1 Sam. 1: 8, comp. 11: 5. Dr. Driver (Use of the Tenses in Hebrew, 2nd Edit. p. 52) thinks that the future as more indefinite was often preferred in questions on the score of courtesy to the categorical preterite *Whence may you be coming?* rather than *Whence have you come?*

3. The preterite (perfect) is likewise used in the statement of permanent facts or general truths; these, though true for all time, are gathered from experience and observation, and hence may be appropriately referred to the past, *an ox יָדַע knoweth his owner* Isa. 1: 3, oxen always have done so and it is implied that they always will; *Jehovah רַחַם pitieth them that fear him* Ps. 103: 13.

a. The future is used in this case with the same frequency and propriety as the preterite. *An ox will know his owner* expresses the same general truth as *an ox has known his owner*; only in the former case attention is chiefly drawn to its future, and in the latter to its past realizations, § 267. 3. As illustrations of the gnomic preterite, as it has been appropriately called when so used, see 1 Sam. 2: 3-5, Ps. 10: 11, 14: 1, 3, 33: 13, 14, 34: 11, 69: 34, 103: 11, 13, Prov. 6: 8 (fut. in parallel clause), 13: 1, 8, 14: 6, 19, 21: 22, 22: 12, 26: 13, 15, 27: 12, 28: 1 (fut. in parallel clause), 29: 9, 13.

4. The preterite (perfect) may also be used of the future, when viewed as past; that which is imminent and certain is sometimes spoken of as though it had already taken place, being the sure result of existing causes and as irreversible as that which has actually occurred *נִמְלִיכִי* *I am destroyed* meaning my ruin is accomplished, I shall certainly perish Isa. 6: 5; and particularly the prophets, in their inspired descriptions of events which had not yet come to pass, often transport themselves to the time when they shall have been accomplished: and, surveying the future from this ideal point of view, they give to their predictions the form of a recital of what has already taken place, *Babylon נִפְלְאָה has fallen* Isa. 21: 9, *he נִשְׂבָּרִי hath borne our griefs* Isa. 53: 4, *for I הִשְׁבַּחְתִּי have made Esau bare* Jer. 49: 10.

a. The counterpart of this preterite of certainty or prophetic preterite is the use of the future in vivid descriptions of the past, in which the writer appears, in imagination, to live over again what has already taken place, § 267. 5. The preterite is thus used of the certain and inevitable future in Gen. 30: 13, Judg. 4: 14, *אֶפְרַיִם* Job 5: 20 (which is preceded and followed by futures), 11: 20, 18: 6, Ps. 10: 16, 20: 7, 110: 5, 6. So by the prophets Isa. 2: 11, 5: 13, 9: 1-5, 19: 7, 28: 2, 32: 14, 53: 4-10, Ezek. 31: 15-18, Hos. 10: 15, Joel 4: 15, Mic. 1: 16, 2: 13.

#### THE FUTURE (IMPERFECT).

§ 267. 1. The future or imperfect is used in speaking of the future, whether absolutely, *אֶשְׂבֵּרֶנּוּ I will make of thee a great nation* Gen. 12: 2, or relatively to something in the past, *he took his eldest son who הָיָה לְהִירָשֵׁת was to have reigned* 2 Kin. 3: 27, *Elisha was fallen sick of his sickness*



whereof *יָמֵי* he was to die 2 Kin. 13: 14; or conditionally, (would that I had died) for *אֶשְׁקֹוט* I would be at rest Job 3: 13; but (if it were my case) *אֶדְרֹשׁ* I would seek unto God Job 5: 8; or optatively in the various grades of desire, determination, permission, or command, so *יֵאָדְוּ* may all thine enemies perish Judg. 5: 31; O that my grief *הָשָׁקֵל* might be weighed Job 6: 2; all that thou commandest us *נַעֲשֶׂה* we will do Josh. 1: 16; deeds that *לֹא עָשִׂה* ought not to be done Gen. 20: 9; of the fruit of the trees of the garden *נֹאכְלֵם* we may eat Gen. 3: 2, *לֹא תֹאכְלֵם* ye shall not eat ver. 3, mine ordinances *תִּשְׁמְרוּ* ye shall keep Lev. 18: 4; or as expressing what is possible or necessary and consequently limits or determines what shall actually take place, *יָדַבֵּר* he can speak (prop. he will do so, if he wishes, there is nothing to hinder him) Ex. 4: 14, *נָבִיאִים* we must die (prop. we shall, it is inevitable) 2 Sam. 14: 14; or subjunctively, especially after conjunctions signifying that, in order that, lest, etc., (bring the venison) *לְבָשֶׁן תְּבַרְכֶּנִי* in order that my soul may bless thee Gen. 27: 25, against thee I sinned that *תִּתְיַדָּק* thou mightest be justified Ps. 51: 6.

a. The future may be used of an action or state belonging to some specified time in the future Gen. 18: 14, Ex. 9: 5, Josh. 3: 5, Ps. 2: 5, Isa. 1: 15, 2: 20, 3: 18, 7: 8, 18, 20, 22: 13; or at some particular time not specified Gen. 2: 18, 6: 17, Ex. 6: 1, Isa. 2: 3, 6: 8, 7: 17; or to any time indefinitely Gen. 4: 7, 9: 5, Ex. 13: 14, 22: 1, Lev. 1: 2, Dent. 18: 18, 31: 29, Ps. 23: 1, 4; or repeated acts at various times Gen. 3: 14, 16, 18, Ps. 1: 2, 3, 4: 9, 5: 4, 23: 2-6, Isa. 7: 15; or a continuous action or state Gen. 1: 29, 5: 29, 8: 22, 1 Kin. 1: 13, Isa. 1: 29, 30, 3: 4. These various applications are not different senses denoted by the tense, but grow out of the signification of the verb, or accompanying words or the circumstances of the case.

b. Or it may express that which was future not to the time of speaking but to something in the past, *יָקָם* was to be avenged Gen. 4: 24, as had been promised ver. 15, *הִסְבִּירָנָה* subsequently stood around Gen. 37: 7, *יֹאמַר* was going to say Gen. 43: 7, *יֹאכְלֵם* were to eat ver. 25, *הָיְתָה* was about to place 48: 17, *יֹאמַר* would tell 1 Sam. 22: 22, *בָּאוּ* was then coming or subsequently came 2 Sam. 15: 37, 1 Kin. 7: 7, 8, Neh. 3: 14, 15 (comp. ver. 13), Esth. 4: 3, Ps. 73: 17, Prov. 24: 32 (the reflection was subsequent to the sight), Eccles. 4: 15. Or it may denote an act which was in the course of accomplishment contemporaneously with something in the past, *לֹא הָיְתָה*

was not heard 1 Sam. 1: 13, where *וַיִּשְׁתַּחֲוֶה* *he was worshipping* or *was on the point of worshipping* or indefinitely and in a habitual sense, § 267. 4, where men used to worship 2 Sam. 15: 32, *וַיִּנְחָזוּ* *they were watching for an omen* 1 Kin. 20: 33, *וַיְחַדֵּחַ* *was repairing* 1 Chron. 11: 8, Job 32: 11, 12 (*וַיִּנְחָז* and *וַיִּנְחָזוּ* denote his attitude of body and mind while waiting), Isa. 42: 14, *he fell into the pit which* *וַיַּעֲמֵל* *he was making* Ps. 7: 16, *וַיִּרְאֵהָ* *when I saw* 73: 3, *וַיִּכְסֶה* *he was covering* (as seen in vision) Isa. 6: 2, *the house* *וַיִּמָּלֵא* *was filling with smoke* ver. 4, *וַיִּרְצְרוּ* whilst they were rushing on as a tempest Hab. 3: 14. The participle might have been used in these and similar passages with equal propriety and with only this slight shade of difference in conception that the participle is suggestive of continuity, a present existence with the implication of both past and future, whereas in the future tense all priority to the time specifically referred to is lost from sight and the attention is directed solely to that point of time and an indefinite extension onward. Hence the futures above cited from Isa. 6: 2, 4, where the prophet is describing a vision just as it had burst upon his sight, and which consequently had no past.

c. It has been already remarked § 266. 1. d, that the future tense is sometimes used of an event prior to another event in the future, where the preterite might have been employed instead in the sense of the future perfect; so *וַיִּזְמֶה* Gen. 11: 6, *וַיִּגְעַל* 15: 4, *וַיִּאָסֶפֶה* 29: 8, *וַיִּרְצֶה* Deut. 4: 42, *וַיִּהְיֶה* 1 Kin. 8: 33, 35, *וַיִּהְיֶה* Isa. 7: 23, *וַיִּהְיֶה* 42: 4, *וַיִּהְיֶה* 53: 10. In such cases the preterite explicitly expresses the priority of the one event to the other, though a doubt might sometimes arise whether it was used absolutely of what was past at the time of speaking or relatively of what preceded the other verb. The future simply refers both events alike to the time to come, leaving the question of the relative priority of either out of the account.

d. The future may have a conditional sense where doubt or contingency is expressed or implied, *לֹא* *וַיִּשְׁנֶה* *if Joseph should hate us!* Gen. 50: 15, *אִם* *וַיֵּאָסֶד* *I should ascend* Ps. 139: 8; so after *וַיִּבְרַח* *וַיִּקְרָא* *why should he curse* 2 Sam. 16: 9, *what is man that* *וַיִּזְכָּרְךָ* *thou shouldest remember him* Ps. 8: 5, Job 21: 15, or *וַיִּבְרַח* *וַיִּקְרָא* *should my father hide* 1 Sam. 20: 2, Judg. 9: 28; in the apodosis after conditional particles *וַיִּבְרַח* Num. 22: 18, 24: 13, Ruth 1: 13, Job 9: 16, 20, 16: 4, 5, Ps. 44: 22, 50: 12, 66: 18, Jer. 22: 24, Am. 9: 2-4, or where the condition is suppressed Job 3: 16, 6: 27, 14: 14, 15, 32: 22.

e. Simple futurity, as denoted by the future tense, is liable to various subjective modifications from the feelings of the speaker or actor. These are more distinctly expressed by the modal forms viz. the paragogic and apocopated futures and imperative, but they are likewise to a certain extent represented by the ordinary form of the future. When the action referred to is dependent on the will of the speaker, this naturally affects the sense of the words, and the future, while not so emphatic a declaration of purpose as its paragogic form would be, would nevertheless be rendered in English by *will*, rather than *shall*, *וַיִּבְרַח* *I will inform thee* Ruth 4: 4, *וַיִּבְרַח* *I will not know* Job 9: 21, Ps. 101: 4, *וַיִּבְרַח* *I will arise* Isa. 33: 10. Or the

future may express the wishes and hopes of the speaker rather than the objective certainty of the event, *אֶחָדָא I shall find* (I hope) i. e. *may I find* Gen. 34: 11, *רָקַעְתָּם let them burn* 1 Sam. 2: 16, *הָשִׁיבָה shall it return*, equivalent to *do you wish it to return* 2 Kin. 20: 9, *יִחְיֶה 1 Chron. 22: 12, Isa. 5: 19* (joined with parag. fut.), so after *לֵא O if* *יִחְיֶה he might live* Gen. 17: 18, Deut. 32: 29, Job 6: 2. When the action denoted by the verb is to be performed by the party addressed, a declaration of what he shall do or shall not do readily becomes a command Gen. 6: 14-16, 7: 2, 17: 9, 24: 4, Ex. 21: 15, Prov. 22: 17 (joined with imperatives), Isa. 8: 13, 38: 21 or a prohibition Gen. 2: 17, 3: 1, 3, 17, 9: 4, 17: 15, Ex. 20: 4, 5, 7, Deut. 22: 4, 5, Isa. 1: 13, 8: 12. Or if it be less urgently expressed and regard be had to the pleasure of the actor, it will be permissive, *לֵא thou mayest eat* Gen. 2: 16, 14: 24, 42: 37, *רָקַעְתָּם Ex. 12: 48, Lev. 21: 22, 22: 23, Deut. 12: 20, 22, 20: 5*, or with reference to a past transaction *לֹא might not go up* i. e. were not allowed to do so 2 Kin. 23: 9, Ps. 24: 3. Or regard may be had to duty or propriety, when *shall* becomes equivalent to *should* or *ought*, *therefore a man shall leave* Gen. 2: 24, 9: 6, *לֹא it ought not to be done* 34: 7, Lev. 4: 2, Num. 23: 8, *אָבְנֵר Judg. 14: 16, 1 Sam. 20: 5, בְּנֵי should Abner die* 2 Sam. 3: 33, 13: 12, 1 Kin. 22: 6, *יִדְּשֵׁן Isa. 8: 19, יִהְיֶה Ezek. 16: 16, Mic. 6: 6*. Or to possibility, when *shall* or *shall not* means *can* or *cannot*, *הָיָה shall be numbered*, will be capable of being numbered Gen. 13: 16, *יָדַע could we know* 43: 7, Num. 23: 13, *תֵּאֵסֵר thou canst be bound* Judg. 16: 6, 13, 1 Sam. 13: 19, *תֵּאֵסֵר 2 Sam. 14: 14, 1 Kin. 7: 15, 26, 8: 5, 27, 18: 10, Ps. 91: 7, 119: 9, 137: 4, Prov. 20: 9, Eccles. 11: 2, Isa. 49: 15, Jer. 24: 2, 8, 29: 17, Lam. 3: 7, Ezek. 47: 5*. Or to inevitable necessity, when *shall* means *must*, *תֵּשָׁב thou shalt return* Gen. 3: 19, *תֵּן thou must give* 1 Sam. 2: 16, *שָׁבַרְתִּי I had to restore* Ps. 69: 5, *בָּרַא had to bring* Cant. 8: 11.

f. The future may be used in the sense of the subjunctive present or imperfect (according as it is referred by its connection to the future or the past) after such conjunctions as *כִּי־יִהְיֶה*, subj. pres. *in order that* *יִהְיֶה it may be well* Gen. 12: 13, 18: 19, Ex. 4: 5, Num. 17: 5, Deut. 4: 1, Josh. 3: 4, 1 Kin. 2: 3, 4, Isa. 5: 19, Ezek. 14: 11, 36: 30, Zech. 12: 7; imperf. *in order that* *יִהְיֶה ye might know* Deut. 29: 5, Neh. 6: 13, Ps. 78: 6, Ezek. 20: 26. After *כִּי־יִהְיֶה*, pres. *in order that* *יִהְיֶה it may be* Gen. 21: 30, 27: 4, Ex. 9: 14; imperf. Ps. 105: 45. After *כִּי*, pres. Gen. 3: 22, Ex. 5: 3, 34: 15, Lev. 10: 7, Ps. 2: 12, 38: 17; imperf. Gen. 31: 31. After *וְ* imperf. Josh. 10: 13, Jon. 4: 5. After *כִּי* pres. Gen. 38: 16, imperf. 1 Sam. 22: 22, Job 36: 10. After *וְ* as a conjunction pres. Gen. 11: 7, Deut. 4: 40, imperf. Esth. 2: 10; or as a relative-used in an indefinite sense Judg. 17: 8; or after *כִּי־יִהְיֶה* as if *it were* Ezek. 1: 16. So in clauses preceded by the simple copulative Vav, where the connection of thought suggests the idea of the design or result, pres. *what shall we do to thee* *יִשָּׁתָק that the sea may be quiet* (lit. and the sea will be quiet) Jon. 1: 11, Ex. 28: 35, 43, Deut. 17: 17, Neh. 6: 9, Jer. 10: 4; imperf. *I took a bribe* *וְאֶתְּחַבֵּא that I might hide my eyes* (lit. and I shall hide) 1 Sam. 12: 3, 2 Chron. 23: 19, *I called him* *וְאֶבְרָחָם that*

*I might bless him* (or *and I subsequently blessed him*, see note *b* above) Isa. 51: 2, 53: 2, Lam. 1: 19, Dan. 1: 5; also where the imperf. subjunctive would be used in English to indicate not past time but contingency, *God is not man יְהוָה יֵצֵא־לֵב* that he should lie (lit. *and he will perhaps lie*) Num. 23: 19, 1 Kin. 12: 9. Also in a like connection with no preceding conjunction, pres. *it shall have a margin etc. לֹא יִקְרָא* that it be not rent Ex. 28: 32, Ps. 10: 18, Isa. 41: 7; imperf. Neh. 13: 19, Job 9: 32.

*g.* When employed in requests, the future is frequently accompanied by the particle *נָא*, thus, *נָא יְדַבֵּר־לִי* let thy servant speak, *I pray thee* Gen. 44: 18, *נָא יִתְּנֵה־לִּי* let the wickedness of the wicked cease, *I pray Ps.* 7: 10.

*h.* The future is idiomatically used with *עַד* and *בְּעוֹד* not yet, before, whether the period referred to is past, present or future the time denoted by the particle being antecedent to the action of the verb. Thus, referring to the past, *I ate of all הָיָה בְּעוֹד* before thou camest Gen. 27: 33, *the lamp of God הָיָה בְּעוֹד* had not yet gone out 1 Sam. 3: 4; to the present *הֲיָדָעְתָּ עַד* dost thou not yet know Ex. 10: 7; to the future, *that my soul may bless thee בְּעוֹד אֶחְיֶה* before I die Gen. 27: 4, *בְּעוֹד יִקְרָאוּ* before they call, *I will answer* Isa. 65: 24. There are four examples of the use of the preterite with these particles, the reference being to past time, Gen. 24: 15, 1 Sam. 3: 7, Ps. 90: 2, Prov. 8: 25; in the last two passages the verb is removed from the influence of the particle by the interposition of the subject. In every other instance the verb follows this particle immediately, except Isa. 28: 4 where there is an ellipsis of the verb, and Zeph. 2: 2 where *לֹא* is added to strengthen the particle. The infinitive is once used with *בְּעוֹד* Zeph. 2: 2 and once with *עַד* Hag. 2: 15.

2. The future (imperfect) may be used of the present, when it is conceived of as extending into the future, *comfort my people יֵצֵא־לֵב* saith your God Isa. 40: 1, the divine utterance though begun is not yet finished; *הֲיָדָעְתָּ* do ye not know? ver. 21, are you ignorant, and is this ignorance to continue? *why תִּבְכִּי* weepest thou? 1 Sam. 1: 8.

*a.* The future is chiefly used to represent the present when the action referred to has just begun, or has just come to the notice of the speaker and consequently has no past; or when for any reason his attention is particularly directed to it as then going forward and likely to continue, rather than to any previous occurrence of it, Gen. 44: 7, Num. 11, 13, 1 Sam. 17: 8, *הֲיָדָעְתָּ* you see (now, if never before) ... *why תִּבְכִּי* do you persist in bringing 1 Sam. 21: 15, 2 Sam. 3: 8, 1 Chron. 21: 3, Job 3: 20, 32: 19, Ps. 3: 5, 7, 7: 14, 15, 59: 5, 8, 88: 15, Isa. 3: 15.

3. The future (imperfect) is used in the statement of general truths or permanent facts, when the attention is directed to their validity for all time to come, *righteous-*



*ness תִּירֹם exalteth a nation* Prov. 14: 34, it does so now and always will; *a son יִכָּבֵד honoureth his father* Mal. 1: 6.

*a.* See Deut. 32: 11, 1 Sam. 2: 8, 16: 7, Job 4: 17-20, 6: 5, 32: 9, Ps. 1: 4, 42: 2, 104: 15, Prov. 10: 1 ff., 26: 14, 20, Eccles. 7: 7, 8: 1, 10: 8, Ezek. 18: 2 (comp. Jer. 31: 29), Hos. 4: 11, Mal. 1: 6.

4. The future (imperfect) is likewise used of that which is customary or often repeated. That which will occur may be regarded as liable to occur and hence as occurring frequently. A single event in the past is naturally described in the preterite; but if the speaker contemplates a series of events, stretching indefinitely forward from an initial point at which in imagination he places himself, he employs the future; *a mist יִשָּׁח used to go up from the earth* Gen. 2: 6, i. e. not only at the moment of time previously referred to but from that onward; *thus Job יִשָּׁח did continually* Job 1: 5; *the daughters of Israel יִשָּׁח were in the habit of going from time to time* Judg. 11: 40; so Gen. 29: 2, Ex. 13: 22, Num. 11: 5, 9, 1 Sam. 2: 19.

*a.* In this remarkable use of the future as a frequentative past it corresponds to one of the senses of the Greek and Latin imperfect, a circumstance which first suggested the name "imperfect" for this tense, though the term is now used by grammarians in a much wider application. For additional examples, see Gen. 6: 4, Ex. 40: 36 ff., Num. 9: 15-23, 10: 36, Deut. 11: 10, Judg. 14: 10, 17: 6, 1 Sam. 1: 5, 7, 2: 22, 9: 9, 14: 47, 21: 12, 2 Sam. 4: 2, 12: 3, 31, 13: 18, 1 Kin. 3: 4, 4: 7, 5: 25, 28, 6: 8, 10: 5, 28, 29, 21: 6, 2 Kin. 3: 25, 4: 8, 12: 14, 13: 20, 1 Chron. 12: 22, 2 Chron. 24: 11, 25: 14, Esth. 2: 12, 13, Job 5: 14, 22: 6, 7, 29: 2, 3, Ps. 78: 40, 95: 10, Isa. 1: 21, Jer. 36: 8, Am. 4: 7.

*b.* The future is similarly used of customary action in the present, Gen. 6: 21, 10: 9, 29: 26, 44: 5, Ex. 33: 11, Num. 11: 12, Deut. 1: 31, 44, 3: 9, 28: 29, 32: 11, 1 Sam. 5: 5, 2 Kin. 21: 13, Job 33: 29, Ps. 3: 6, 6: 7, 104: 26, Eccles. 10: 16, Isa. 1: 23, 2: 6, 8, 3: 16, 5: 8, 7: 25, 31: 4, 55: 10, Jer. 9: 3, 13: 11, 12, Hos. 4: 12, 13. That it may be used of that which will be often repeated in the future was stated under 1. *a.*

5. The future (imperfect) may be used of the past, when the speaker or writer assumes an ideal point of vision prior to its occurrence, and so regards it as future.



Thus, a historian in animated description, as we might use the present, *אָז זינגט מֹשֶׁה* *then sings Moses* Ex. 15: 1; or a poet, who lives in the midst of that of which he sings, *בָּלַק יְהוָה יְבִיאֵנִי* *brings me from Aram* Num. 23: 7, *יָאבֵד יוֹם אֲנִי לָבוֹר בּוֹ* *let the day perish on which I am to be born* Job 3: 3, where the speaker, by a bold figure, places himself before his birth, and prays that the day which was to give him existence might be annihilated, so that he might be saved from the misery of living; *לָמָּה לֹא מָלָאתִי מִבֶּטֶן* *why may I not die from the womb?* ver. 11, where his position is shifted to the time immediately after his birth; *יְהוָה יִדְּבֶנּוּ דְרָגָתוֹ לְמֹשֶׁה* *he makes known his ways unto Moses* Ps. 103: 7.

a. This use of the future to represent the past vividly conceived as though it were passing now or were just on the point of occurring belongs chiefly to poetry and to the elevated style Deut. 32: 10, 12, Judg. 5: 8, Job 4: 12, 15, 16, 10: 10, 11, *הִנֵּנִי* 15: 7, 38: 21, Ps. 18: 7, 78: 15, 29, 45, 80: 9, 106: 18, 19, 126: 2, Isa. 51: 2, 63: 3, Hos. 8: 12, 13; when occurring in continuous passages it is very commonly joined with or passes into preterites in the proper sense Ps. 44: 3, 10-16.

b. In ordinary prose it occurs repeatedly after *אָז then*, Num. 21: 17, Deut. 4: 41, Josh. 8: 30, 10: 12, 22: 1, 1 Kin. 3: 16, 9: 11, 11: 7, 16: 21, 2 Kin. 12: 18, 15: 16, 16: 5, 2 Chron. 5: 2; other instances are rare Ex. 33: 7, Judg. 2: 1.

### THE PRETERITE AND FUTURE IN COMBINATION.

§ 268. There is considerable variety in the employment of the tenses, when both are combined in the same passages according as they are used in a simple objective manner and their time estimated from the moment of speaking, or are used subjectively and estimated from some other point of time to which the speaker is in thought transported, and which is either suggested by the context or readily inferred from the nature of the case.

a. Judged by an occidental standard the employment of the Hebrew tenses seems bewildering and capricious in the extreme; but it is in fact governed by fixed and easily intelligible principles. There is less definiteness

and precision in the notation of time than in Indo-European tongues, which possess a much greater number of tenses, each having its own specific value. More is left to be supplied by the imagination or knowledge of the hearer or reader. But there is for the most part no indistinctness in the impression left on the native mind, and no failure to convey the shade of thought intended. A certain amount of ambiguity in some instances, mostly occurring in poetry, arises from our imperfect knowledge of the situation of the writer: but this can be reduced by the general usage of the language within clearly defined limits. The principal difficulty arises when the attempt is made to transfer the statement to another language, which proceeds upon a different conception and introduces into the relations of time distinctions which the Hebrew does not recognize. The Hebrew tenses are never employed at random nor treated as equivalents. Their proper sense is never capriciously disregarded. There is always a reason why one tense is used rather than the other, which the original hearers must have felt, and which in the vast majority of cases there is little difficulty in ascertaining now. The interpreter is not at liberty to confuse the distinction between the tenses or arbitrarily to substitute one for the other or to impose upon them whatever rendering may suit his fancy in place of their own genuine signification, thus attributing to the writer what the interpreter thinks that he should have said instead of what he actually did say. Thus כִּי־הִתְקַדֵּשׁ Ps. 11: 3 means not *what can the righteous do*, but *what has he done*, he has thus far accomplished nothing, implying indeed but not directly saying that there is no prospect of his doing any better in the future. כִּי־קָוִיתִי 39: 8 not *what can I hope for*, but *what have I hoped* and do I hope *for*. כִּי־נָתַתִּי 60: 11 not *who shall lead me* but *who has led me* as an already accomplished fact or one which is so certain that it is spoken of as though it were accomplished. הֲתִתַּחֲלֶהֱ Judg. 9: 9, 11, 13 not *should I cease* but *have I been made* by this choice of me as king to cease. *All the days that he has been* 1 Sam. 1: 28 not *he shall live* but *he has been* i. e. from his birth he has been in the intention of his parents surrendered to Jehovah. הֲלֹךְ הַצֵּל 2 Kin. 20: 9 not *shall the shadow go* but *the shadow has gone ten degrees; shall it return ten degrees?* (comp. Isa. 38: 8). The king's answer ver. 10 does not justify an impossible rendering of the question; it is directed to the alternative involved though not expressed "or shall it go forward?"

§ 269. 1. When the preterite and the future stand in contiguous or related clauses, both may be used absolutely to denote respectively past and future time, תֵּכֵן־בָּרוּ ye shall pass ... עָבְרֹתָם ye have passed Gen. 18: 5, יִכְסֹּי־בָם shall cover them in all time to come ... יָרְדוּ they went down Ex. 15: 5, הִתְחַלְּלוּ have ceased (past) ... יָנַחוּ shall rest (continuous future) Job 3: 17, Ps. 9: 8, יִסְדָּהּ he founded it (original creation) ... יַכְנִיֶּהּ he shall make it firm (per-

manent preservation) Ps. 24: 2, 26: 4, 88: 14 (have prayed and will continue to do so), Isa. 6: 7, 26: 9, Eccles. 5: 14, 15, 6: 4.

*a.* Thus in the parallelisms of poetry greater emphasis and compass are often given to the statement made by asserting it successively of both the grand divisions of time, *the work of Jehovah* לֹא יִבָּרְכוּ *they will not consider* and *the deed of his hands* לֹא רָאָה *they have not regarded*, Isa. 5: 12, 26: 9, Ps. 1: 1, 2, 17: 9, 44: 9, 59: 4, Prov. 1: 22, 14: 18 (inheriting without effort as past, the result of prudent conduct as future), 28: 1, Ezek. 18: 6, 9, Joel 2: 3. Much of the force and beauty of such passages is lost if the distinction of tenses is disregarded or both are merged in the vague and colorless present. In this combination of tenses each may of course have the various shades of meaning properly belonging to it §§ 266, 267. Thus the preterite in the sense of the present with the future לֹא יָדְעוּ *they do not know and will not understand* Isa. 44: 18, Am. 5: 21; or the future as a frequentative or as a vivid past with the preterite Job 24: 2, 28: 24, 25. The participle in the sense of a continuous present is sometimes joined with the preterite and future Ps. 119: 2, 3, Jer. 5: 6.

2. Or one of these tenses may be used relatively to the time denoted by the other, at which the speaker mentally takes his stand, and looks forward or backward from this ideal position.

*a.* Following a future the preterite may denote (1) an act prior not to the time of speaking but to the event before spoken of, *if a thief shall be found . . . if the sun* זָרָחָה *has risen* (before he is found) Ex. 22: 1, 2, Lev. 5: 1, Ps. 54: 9, Prov. 21: 7, Isa. 11: 9, Lam. 3: 8 (his ear is closed against my prayer before it is offered); so with a noun indicating time, *in the harvest* אָסְפָה *she has gathered her food* Prov. 6: 8. (2) Or one involved in the preceding statement *his spirit shall go forth . . . his thoughts* אֲבִירָה *have consequently perished* Ps. 146: 4, so after a participle בֹּנֵה בְּהֶנֶךְ *making unjust gain he has thereby taken leave of Jehovah* Ps. 10: 3, Prov. 14: 31, 17: 5. (3) Or an act that is either identical or contemporaneous with that expressed by the future, the narrator now looking back upon that as accomplished which he before regarded as future *expectation* הֶאֱבִיר *shall perish*, yes, *hope* אֶפְרָה *has perished* Prov. 11: 7; *is it good that* תִּשְׁמֹטְךָ *thou shouldest oppress etc. and that* הוֹרֵאֲנִי *thou hast meanwhile shined upon the counsel of the wicked* Job 10: 3, Ps. 37: 20, Isa. 43: 17 *הִשְׁתַּחֲוִי . . . רָפְעֵל* 44: 15, *הִלָּךְ . . . רָשָׁעִים* Ezek. 33: 15, Joel 2: 6, *אֶבְיָר . . . אֶשְׁמַח* Mic. 2: 4, Hab. 3: 3, 4, 12, 13. (4) Or a later stage in the same transaction, an interval being assumed, *they are bending the bow*, and now *הִנֵּינִי* *they have fitted the arrow* Ps. 11: 2, 22: 22, Job 20: 25, Isa. 18: 5; so after a noun clause *הִסְתִּיר* Isa. 5: 20. (5) Or a sequence from it *הִסְתִּירָהּ* *they have hidden themselves* (in consequence of the deeds of violence before described) Job 24: 4; *רָחַן* *favour*

may be shown to the wicked, *לֹא-לָמַד* he has not learned righteousness thereby Isa. 26: 10.

b. Following a preterite or any reference to past time the future may denote (1) an act which though past at the time of speaking was subsequent to or a consequence of the event before spoken of, *the Horites formerly dwelt in Seir, and the children of Esau subsequently dispossessed them* Deut. 2: 12; *they were both naked and were not ashamed* in consequence Gen. 2: 25; so Ex. 8: 20, 13: 22, *וַיִּשְׁתָּחֶוּ* 1 Sam. 2: 25, 3: 2 (*so that he could not see*), 13: 17, 18, 20: 2 K'thibh, 27: 4 K'thibh, 2 Sam. 2: 28, 23: 10, 1 Kin. 1: 1, 5: 7, 8: 8, 2 Kin. 12: 13-16, Ezr. 9: 4, Jer. 13: 7 (*so as to be good for nothing*), 52: 7 (*consequently fled*). This is very frequent in poetry Ex. 15: 12, Job 28: 11, Ps. 66: 6, 69: 33, 73: 22, 77: 17, 78: 44, 90: 5, 103: 16, 104: 5-9, 105: 44, 107: 6, 13, 14, Isa. 44: 13, 48: 3, Hab. 3: 10. So after participles and nouns Gen. 2: 10, Ex. 39: 23, Judg. 17: 6, 1 Sam. 1: 13, Esth. 4: 3, Ps. 107: 5. Or (2) an act contemporaneous with that expressed by the preceding preterite, the future being used in the sense of a progressive present. See examples under § 267. 1. b.

c. The tenses are often intermingled in the vivid descriptions of poetry. The poet places himself in the midst of that which he describes, shifting his position as successive scenes pass before his mind, part being conceived as having already taken place, and part as yet to come; thus in Ex. 15: 14, 15, *the nations have heard, they will be afraid; pangs have seized upon the inhabitants of Philistia; then the dukes of Edom were troubled, the mighty men of Moab trembling shall seize them, all the inhabitants of Canaan have melted.* So Ezek. 13: 11, 12 (the fall is first viewed as impending; the storm which is to effect it has already come, with its promise of hail and of wind; then the wall is regarded as having fallen whereupon the reproaches of the spectators will follow), Job 19: 6-16, 30: 12 ff., Ps. 7: 13, 14, Isa. 10: 28-32, 44: 14, 16, 17, Hab. 3: 3, 7 ff.

d. The subjective use of the tenses is not infrequently associated with their objective use in the same passage. After viewing an event from an ideal standpoint a writer may indicate his actual position by employing the tenses either occasionally or continuously with strict reference to the moment of speaking. Thus the preterite may be used in its proper sense in connection with futures relating to the past, whether they are so employed in the way of vivid description Job 31: 7, 16-18, Ps. 18: 9, 12, 13, 32: 5, 80: 9-14, 106: 12, 13, or of customary action 2 Kin. 23: 9, Job 24: 9-16. In like manner the future may be used in its proper sense in connection with preterites referring to the future Job 5: 19, 20, 11: 20, 18: 5, 6, 27: 19, 20, Ps. 49: 15, 110: 5-7, Isa. 13: 10. Sometimes it is doubtful which tense is to be understood objectively, and consequently whether the passage relates to the past or the future e. g. Ps. 18: 37-46

## THE MODAL FORMS.

§ 270. 1. Of the two divisions of time recognized by Hebrew conception the past is unalterably determined; no volition can change what has already taken place. But the future is contingent and is the only domain within which the will of free agents can operate or over which it can exert any influence. Hence while the preterite has but one invariable form, there are certain modified forms of the future viz. the paragogic or intentional, § 97. 1, the apocopated or jussive, § 97. 2, and the imperative, § 84. 4, which are employed to express not simple futurity but the desire or will of the speaker. There is no special form for the expression of other relations than those which arise out of the feeling of the speaker, the simple future being used, as has been already stated, to denote contingency, possibility, obligation, dependence etc. as well as futurity; and in such cases the precise modification of the thought is either suggested by accompanying particles or left to be inferred by the hearer or reader from the circumstances and the nature of the case.

a. Accordingly the law, which is not the utterance of personal feeling but the declaration of what is required as a matter of general and abiding obligation, for the most part uses the future rather than the imperative or jussive, *תִּשְׁמֹר* *thou shalt keep the feast of unleavened bread* Ex. 23: 15; *לֹא תַעֲזֹב* *ye shall not afflict any widow* 22: 21; *יָבִיא* *he shall bring his offering* Lev. 7: 29. The commandment with promise is the only one in the decalogue, which departs from the strictly objective form and adopts the imperative, *פָּקֵד* Ex. 20: 12, Dent. 5: 16. Compare the mandate of the law with the creative fiat *יְהִי* *there shall be a holy convocation* Lev. 23: 7, but *יְהִי* *let there be light* Gen. 1: 3; or with the exhortation of the prophet *יְהִי* Lev. 19: 36 but *יְהִי* Ezek. 45: 10; or with the counsel of the sage *לֹא תַעֲזֹב* Dent. 19: 14, but *אַל תַּעֲזֹב* Prov. 22: 28; or with the injunction addressed particularly to an individual *לֹא תִשָּׂא* Num. 6: 3 but *אַל תִּשָּׂא* Lev. 10: 9. The imperatives of the book of Deuteronomy are chiefly due to its hortatory character, see Deut. 4: 1, 9, 23, 5: 1. The jussive is almost un-



exampled in strictly legal sections with the exception of *יִצְחָק* in one standing phrase Lev. 5: 16, 24, 27: 31, Num. 5: 7; but see Ex. 23: 1.

2. While the fundamental meaning expressed alike by all these modal forms is desire on the part of the speaker, this is susceptible of indefinite variation in particular cases, arising out of the relation of the speaker to the party addressed or to the person or thing spoken of, out of the substance of the action denoted by the verb or out of attendant circumstances. Furthermore in the intentional, which is with few exceptions, § 97. 1. *a*, limited to the first person, this desire is directed to something in which the speaker is the actor. In the imperative, which is limited to the second person and an affirmative sense, the desire is directed to something to be done by the person or persons addressed. The use of the jussive is confined almost entirely to the third person, or to the second person in a negative sense; in the few instances in which it is employed affirmatively in the second person, it differs little from the imperative, except that the latter is briefer and was uttered in a more exclamatory tone.

§ 271. The intentional or paragogic future may express a determination, *אֶצְמְרָה* *I will celebrate*, I am resolved to do so, Ps. 7: 18, *נֵלְכָה* *we will go with you* Zech. 8: 23; or (in the plural only) an exhortation to carry into effect a common purpose, *נִתְּמָה* *let us appoint a head*, and *נָשׁוּבָה* *let us return to Egypt* Num. 14: 4; or a request or entreaty more or less earnest *אֶשְׁקֹחַ* *let me fetch a morsel of bread* Gen. 18: 5, *אֶעֱבֹרָה* *let me pass through thy land* Num. 21: 22; or an inward desire *אֶכְלֶה* *I would like to eat* Deut. 12: 20; or simply consent *אֶבְיָחָה* *let me die*, I am willing to die, *since I have seen thy face* Gen. 46: 30, Isa. 36: 8, and even in a few instances that reluctant consent, which is born of necessity, *אֶלְכָה* *I must*

*go into the gates of Sheol* Isa. 38: 10, *נִתְּשָׁה* *we have to grope like the blind* Isa. 59: 10.

a. Thus Isa. 1: 24 proceeds from a declaration of futurity *אֲנִיחָם* *I shall be eased of my adversaries* to one of purpose *אֲנַקֶּם* *I will be avenged of my enemies*; *אֲדַבֵּר* *I shall speak to my father myself* 1 Sam. 19: 3 as something that will certainly take place, but *אֲבָרָהֶם* *come now, I will speak to the king* 2 Sam. 14: 15 as something resolved upon if, as the particle of entreaty politely suggests, she were permitted to do so; *נַעֲשֶׂה בְרִית* *we shall make a covenant* Ezr. 10: 3 simply declarative, but *בָּרֵךְ הָיִהּ* with urgency *come! let us make a covenant* Gen. 31: 44; *עַד־אֶחְיֶה* *until I can wink* as a voluntary act Prov. 12: 19. Examples of the paragogic future to express a determination Gen. 13: 9, 22: 5, 27: 4, 41, Ex. 14: 4, 20: 19, Deut. 17: 14, Job 7: 11, Isa. 18: 4, 55: 3 occasionally with *נָא* as a particle of self incitement Gen. 18: 21, Ex. 3: 3; exhortation to combined action, commonly with particles of incitement as *הִנֵּה*, *לֵכָה* etc. Gen. 11: 3, 37: 17, Ex. 1: 10, Judg. 19: 11, 13, 1 Sam. 9: 9, 10, Ps. 2: 3, 95: 1, 2, 6; request, very frequently with *נָא* *I pray thee* Gen. 19: 20, Ex. 3: 18, 4: 18, Judg. 11: 19, Num. 21: 22, 1 Sam. 28: 22, 2 Sam. 16: 9; desire, *אֲבֹנֶה* *I may atone* as I would like to do Ex. 32: 30; yielding to constraint Ps. 42: 5, 57: 5, 88: 16, Jer. 3: 25, 4: 19, 21, Mic. 1: 8.

b. Negatives rarely occur with the paragogic future; *אַל* is once found in an exhortation Jer. 18: 18, and a few times in petitions 2 Sam. 24: 14, Ps. 25: 2, 31: 2, 18, 69: 15, 71: 1, Jer. 17: 18, Jon. 1: 14; the use of *לֵא* necessitates a return to the simple form of the future Gen. 43: 4, 5, 8, Job 7: 11, Ps. 101: 2, 3, 119: 46.

c. The paragogic future does not occur in the books of Leviticus, Joshua, Esther or Ezra and but once in Ezekiel, Ezek. 26: 2.

§ 272. The jussive or apocopated future may according to circumstances express a command, *let the earth bring forth grass* Gen. 1: 11, *תִּזְכַּח* *do thou wait or thou shalt wait* 1 Sam. 10: 8; or advice *let Pharaoh look out a man, וַיִּצְקֶךָ* *and let him appoint* Gen. 41: 33, 34; or entreaty, *let thy loving-kindness יהי* *be upon us* Ps. 33: 22, *תִּצְבֹּה* *do thou increase* Ps. 71: 21; or a wish *may Jehovah יקים* *establish his word* 1 Sam. 1: 23; or permission *יֵצֵל* *let him go up or he may go up, וַיִּבְנֶה* *and build* Ezra 1: 3.

a. Examples of the jussive in the sense of a command, Gen. 1: 3, 6 etc., Deut. 15: 3, 2 Sam. 5: 24, 1 Chron. 14: 15, Isa. 55: 7, 61: 10, 2nd pers. Ezek. 3: 3; such jussives occurring in the course of a prediction, where God is the speaker, indicate the divine will that such results should follow, Lev. 26: 43, Ps. 81: 16, Isa. 27: 6, 50: 2, Jer. 13: 10, Hos. 14: 6. Advice or exhortation Judg. 15: 2, 1 Kin. 1: 2, 22: 13, 2 Chron. 18: 12, 19: 7.

Request or entreaty Gen. 26: 28, 44: 33, Judg. 6: 39, 2 Sam. 19: 38, 1 Kin. 17: 21, 20: 32, 2 Kin. 2: 9, Neh. 1: 6, 11, Ps. 80: 18, 90: 17, 119: 76, Dan. 9: 16. Wish, Gen. 30: 24, 31: 49, Ex. 5: 21, Num. 23: 10, 1 Sam. 24: 16, 26: 19, 1 Kin. 8: 57, 1 Chron. 12: 17, 16: 31, 2 Chron. 24: 22, Job 6: 9, 9: 34, Ps. 13: 6, 14: 7, 27: 14, 31: 25, 96: 11, 97: 1, 104: 31, 119: 80, 172, Jer. 43: 5, 2nd pers. Dan. 9: 25; jussives introduced in predictions whether of good or evil indicate the concurrence of the speaker and his approval of the event foretold Gen. 9: 26, 27, 49: 17, Deut. 28: 8, 21, 36, 1 Sam. 2: 10, Job 15: 33, 18: 9, 12, 36: 14, 15, Ps. 9: 10, 11: 6, 25: 9, 69: 33, 72: 8, 15, 17, Prov. 1: 5, 15: 25, Isa. 35: 1, Mic. 3: 4, 5: 8, 7: 10, Zeph. 2: 13, Zech. 9: 5, 10: 7. Permission, Gen. 30: 34, 33: 9, Deut. 20: 5, 8, 32: 38, Judg. 6: 31, 7: 3, 16: 30, 2 Sam. 18: 22, 24: 17, 2 Kin. 2: 10, 1 Chron. 21: 17, 23, 2 Chron. 36: 23.

b. The poet blends his personal feeling with what he utters and also prefers briefer forms; for both these reasons the jussive is often employed in poetry, where prose would require the unabbreviated future. Thus *there is no umpire between us*, *וַיֵּלֶךְ* *who may lay his hand* as I wish he might Job 9: 33, *my eye וְעַיִן shall rest or must rest*, a volition determined by constraint 17: 2, *who is wise וְיָדָבָר and can consequently understand* as I would have him do Hos. 14: 10, Jer. 9: 11, Lam. 3: 50; in some instances in which the desire of the speaker does not seem to enter, the jussive becomes a mere substitute for the simple future Job 13: 27, 24: 14, 25, 27: 8, 22, 33: 11, 34: 37, 39: 26. This use of the jussive is exceedingly rare in prose 1 Sam. 10: 5; though repeated instances of it are found in the book of Daniel 8: 12, 11: 4, 10, 16-19, 25, 28.

c. The negative *אַל* is prefixed to the jussive in deprecation or dissuasion; thus with the second person Gen. 45: 5, Ex. 10: 28, 23: 1, Deut. 2: 9, Josh. 7: 3, Judg. 19: 20, Ps. 22: 12, 27: 9, Prov. 7: 25, 24: 17, Isa. 41: 10, Jer. 40: 16 K'thibh; with the third person Gen. 31: 35, 37: 27, 45: 20, Ex. 8: 25, 16: 19, 32: 22, 1 Sam. 18: 17, 2 Sam. 13: 33, Job 15: 31, Isa. 36: 15, Hos. 4: 4. *לֹא* is rarely found with the jussive Gen. 24: 8, 1 Kin. 2: 6; and *אַל* but rarely with the simple future Gen. 19: 17, Josh. 1: 7, Job 3: 9, Ps. 141: 5, Jer. 46: 6, except in those species and forms in which the jussive is not distinguished from the simple future and accordingly may be considered as embraced in it or identical with it, § 97. 2. b, *אַל-וַיִּשְׁלַח* Gen. 22: 12, *אַל-יִצְחָק* Ex. 16: 29. The future with *לֹא* and the jussive with *אַל* are sometimes used in successive clauses, friendly dissuasion or remonstrance being added to legal prohibition, Ex. 23: 1, 34: 3, Lev. 10: 6, 11: 43, Judg. 13: 14; comp. Prov. 27: 2. In the vivid language of poetry prediction may assume the form of exhortation, and *אַל* with the jussive may stand, where the thought might have been prosaically expressed by *לֹא* with the simple future, *אַל-יִתְּתָם* *let not their faces blush* (i. e. they shall have no occasion to do so) Ps. 34: 6; *אַל-תִּירָא* *fear not* (thou needst not fear) Prov. 3: 25; *אַל-תִּשְׁחָט* *forgive them not* (thou wilt not forgive them) Isa. 2: 9; Job 20: 17, 40: 32, Ps. 41: 3, 50: 3.

§ 273. The imperative may denote a command, *וַיֵּרָא*

*speak unto the children of Israel* Lev. 1: 2, מִלֵּא  *fill the men's sacks* Gen. 44: 1; exhortation or advice שְׁכַחֲךָ  *forget thy people* Ps. 45: 10, שָׁבֵה  *dwell in the land*, וְעָבַדְךָ  *and serve the king of Babylon* 2 Kin. 25: 24; a wish or entreaty הֵנִי  *give me a possession of a burying-place* Gen. 23: 4, הִשָּׂא  *incline thine ear to me* הַצִּילֵנִי  *deliver me* Ps. 31: 3; permission,  *where it is good in thine eyes* שָׁב  *dwell* Gen. 20: 15, שִׁתָּה  *drink, my lord* Gen. 24: 18; or assurance, where a person is directed to do what it is thereby intimated that he will certainly do, הַשְׂבִּיחַ  *make fat the heart of this people* i. e. this would be the inevitable result of the prophet's ministry among them Isa. 6: 10, רָדִי וּשְׁבִי  *come down and sit in the dust, O virgin daughter of Babylon* i. e. she shall assuredly do so Isa. 47: 1, Mic. 1: 11-16. Increased urgency of desire is expressed by the paragogic form of the imperative, § 98. 1, in which the vowel הָ is appended to the 2 masc. sing. שְׁבֹה וְאָכְלָה  *pray, sit, or do sit and eat* Gen. 27: 19, שְׁמֹרָה  *O keep my soul* Ps. 25: 20,  *O Lord* שְׁמָעָה  *do hear*,  *O Lord* סַלְּחָה  *do forgive*,  *O Lord* הִקְשִׁיבָה  *do hearken* Dan. 9: 19. The imperative is never used with negatives, as a command implies some positive action to be performed. A substitute for the negative imperative is found in the jussive with the negative particle אַל prefixed, הִסְתֵּר  *hide....* מִיָּחַ  *blot out....* בָּרָא  *create....* הַלֵּשׁ  *renew....* אַל־תִּשְׁלִיכֵנִי  *cast me not away....* אַל־תִּקַּח  *take not* Ps. 51: 11-13.

a. The imperative expressing a wish is once preceded by לִי Gen. 23: 13 and once by אֵם Job 34: 16, unless בִּינָה notwithstanding the accent is to be considered a noun. Examples of the permissive imperative 2 Sam. 18: 23, Jer. 26: 14, 49: 11; with an ironical sense 1 Kin. 2: 22, Judg. 9: 19, Job 40: 10, Isa. 47: 12, Joel 4: 11. The imperative conveying assurance 2 Kin. 18: 32, Ps. 110: 2, Isa. 10: 30, 13: 6, 23: 1, 4, 37: 30, 60: 1, 65: 18.

b. A few verbs, whose meaning naturally leads to urgent expression invariably adopt the paragogic form in the masc. sing. of the imperative e. g. הִשָּׂא  *make haste*, עֲרֹרָה  *awake*, הִלָּרָה  *lift thyself*, הִשְׁבַּעָה  *swear*, הִגִּישָׁה  *bring near*, הִקְשִׁיבָה  *attend*, only once הִקְשִׁיב Job 33: 31 in a quieter



tone, asking not so much for instant as patient attention; some other verbs, which occur less frequently, adopt when they do occur the paragogic form *הִשְׁמָעֵהָ* *hearken*, *הוֹסֵהָ* *spare*, *תִּלְבָּשֶׁהָ*, *תִּלְבָּשֶׁהָ*, *תִּלְבָּשֶׁהָ* *deliver*, *תִּרְוֶהָ* *rouse*; *הִבֵּהָ*, *הִבֵּהָ* when used as particles of incitement *come!* invariably have the paragogic *הִבֵּהָ*, *הִבֵּהָ* always have their proper verbal force, which may however be expressed by the prolonged form likewise.

c. The difference of tone and feeling between the paragogic and the simple imperative may be illustrated by the following examples: Isaac requesting his son Esau says *הִבֵּהָ* Gen. 27: 7, but Joseph giving direction to his steward *הִבֵּהָ* Gen.: 43: 16; God said to Moses under the provocation of Israel's great offence *הִלֵּיחֵהָ* *let me alone, that my anger may burn against them* Ex. 32: 10, but Moses to Aaron, *הִנֵּחֵהָ* *lay up the pot of manna before Jehovah* Ex. 16: 33; the trees said to the olive *תִּלְבָּשֶׁהָ* *do thou reign over us* Judg. 9: 8, but with less urgency to the bramble *תִּלְבָּשֶׁהָ* *reign thou* ver. 14; Joel persuasively to Sisera *תִּרְוֶהָ* *do turn aside* Judg. 4: 18, Abner to Asahel *תִּרְוֶהָ* *turn thee aside from following me* 2 Sam. 2: 22; the people earnestly to Samuel *תִּשְׁמָעֵהָ* *set a king over us* 1 Sam. 8: 5, Samuel courteously to the cook *תִּתֵּן* *give, please, the portion which I bid you* set aside (authoritative direction) 1 Sam. 9: 23; Samuel courteously to Jesse *תִּשְׁלַח* *send, please, and fetch David* 1 Sam. 16: 11, Saul authoritatively to Jonathan *תִּשְׁלַח* 1 Sam. 20: 31; a messenger to Saul reporting an invasion *תִּשְׁלַח* *make haste and go* 1 Sam. 23: 27, direction to a stranger inquiring his way *תִּבֵּהָ* 1 Sam. 9: 12; the captain of fifty to Elijah peremptorily *תִּבֵּהָ* *come down!* 2 Kin. 1: 9, 11, the angel calmly *תִּרְדָּהָ* *go down* ver. 15; Abner to David *תִּבְרָחֵהָ* *make a covenant*, which he desired 2 Sam. 3: 12, but the men of Jabesh to Nahash *תִּבְרָחֵהָ* *make a covenant* distasteful to them 1 Sam. 11: 1; the people in distress appeal to God *תִּקְרָהָ* *arise* and save us Ps. 44: 26, Jehovah directs Jeremiah *תִּקְרָהָ* *arise* and take thy girdle to the Euphrates Jer. 13: 4; Elihu summons Job to immediate action *תִּתְקַבֵּל* *stand up, if thou canst answer me* Job 33: 5, Balaam directs Balak *תִּתְקַבֵּל* *stand* patiently and quietly *by thy burnt-offering* Num. 23: 3, 15; Nehemiah in urgent petition *תִּשְׁלַח* *prosper thy servant* Neh. 1: 11, Micaiah ironically to Ahab, *תִּשְׁלַח* *go up* and prosper 1 Kin. 22: 15.

d. As the simple future may express a command, *לֹא* with the future is used in like cases to denote prohibition; so generally in the law Ex. 20: 3 ff., and elsewhere *לֹא תִקְבֹּלֵהָ* *thou shalt not curse him* Num. 23: 25, *לֹא תִשְׁלַח* *thou shalt not go up* 2 Sam. 5: 23; but the proper negative imperative is formed as above stated by *אַל* with the jussive *תִּשְׁלַח* 2 Kin. 18: 28 but *אַל תִּשְׁמָעֵהָ* *do not hear* ver. 31, Gen. 47: 29, Ps. 4: 5, Prov. 1: 15, 4: 5, 13, 27, Job 10: 2.

§ 274. To express a still greater urgency of desire the precative particle *אִם* is employed in connection with the various modal forms or with the simple future especially though not exclusively in those species or inflections which have no separate forms for the intentional



or the jussive § 97. 2. *b*; אָנֹכִי follows the verb, except in negative clauses when it is prefixed with אֶל, אֲשִׁירָה אָנֹכִי *I would like to sing, please* Isa. 5: 1, so ver. 5; *let this child's soul* תָּשֻׁב־נָא *return, I pray thee* 1 Kin. 17: 21, אֶל־נָא יְהוָה *pray let not my lord be angry* Gen. 18: 30, הִבֵּט־נָא *look, I pray thee* Isa. 64: 8. Or a still higher intensity of feeling may be denoted by the additional particle אֲנִי or אָהָה prefixed to the verb or to the person addressed אֲנִי אָנֹכִי *ah! forgive, I pray thee* Gen. 50: 17, אָהָה יְהוָה זְכֹר־נָא *ah! Jehovah, remember, I pray thee* 2 Kin. 20: 3.

*a.* אָנֹכִי is used both with the paragogic Gen. 27: 26, 1 Sam. 25: 8, 2 Kin. 8: 4 and with the simple imperative Josh. 7: 19, 1 Kin. 22: 5, Job 1: 11. In Num. 12: 13 אָנֹכִי both precedes and follows the imperative. אָנֹכִי with the simple future, יִשָּׁחֲ-נָא Gen. 18: 4, אֶל־נָא נִגְדָה 2 Sam. 13: 25, יִדְרֹה־נָא 2 Sam. 14: 17, נָא יִשָּׁחֲ Jer. 38: 4, יִדְרֹה־נָא Cant. 7: 9, Gen. 44: 18, Judg. 6: 39, 2 Kin. 5: 17, Ps. 7: 10.

*b.* Examples of the use of אֲנִי or אָהָה Isa. 38: 3, Jon. 1: 14, 4: 2, Ps. 118: 25, Neh. 1: 5. In Ps. 116: 4 it occurs without אָנֹכִי, but with the paragogic form of the imperative. In Ps. 116: 16, Dan. 9: 4 it stands before a vocative with no verb following; in Ex. 32: 31 there is an ellipsis both of the petition and of the person addressed.

### THE PRIMARY TENSES WITH VAV CONJUNCTIVE.

§ 275. 1. When the same relation of time is expressed in successive clauses, this may be either in the way of coordination by repeating the same primary tense, whether preterite or future, and connecting the clauses somewhat loosely by Vav Conjunctive, the simple copulative *and*; or in the way of subordination by means of the secondary tenses, § 99. 1, which are attached to the preceding by the closer connection of Vav Consecutive, which is equivalent to *and so* or *and then*, and indicates a dependence upon or a sequence from the statement previously made. As Vav Consecutive must always be joined immediately to the following verb, the subordination resulting from the use of the secondary

tenses can only occur when the verb is the first word in its clause. When for any reason this is not the case, Vav Conjunctive only can be employed, and a coordination rendered necessary by the collocation of words may have no special significance. When, however, the verb immediately follows the conjunction, either construction is possible; and then the employment of Vav Conjunctive and the primary tense in preference to the other and closer combination allows each statement to stand as it were by itself, as a distinct and separate item, whereas the use of Vav Consecutive and the secondary tense indicates a more intimate relationship and links all that are thus joined together into one gradually developing series. Accordingly preterites may be coordinated, הֵסִיר *he removed*... וְשָׁבַר *and he brake*... וְכָרַח *and he cut down*... וְנָכַח *and he crushed* 2 Kin. 18: 4; so futures and voluntatives, אֲנַחֵם *I shall comfort myself*.... וְאֶקְמָה *and will avenge myself*.... וְאֶשְׁיָבָה *and will bring back*.... וְאֶזְרָה *and shall purge*.... וְאֶסְיֶרָה *and will take away*.... וְאֶשְׁיָבָה *and will restore*, Isa. 1: 24-26; (the individualizing effect of this construction is represented in the translation by repeating the pronoun before each preterite and the auxiliary before each future). So too imperatives, פְּרִי *be fruitful*, וּרְבִי *and multiply*, וּמִלֵּא *and fill*.... וּנְכַשְׁהָ *and subdue it*, וְרָדָה *and rule*, Gen. 1: 28.

a. This use of the preterite with Vav Conjunctive is comparatively rare, particularly in the earlier books of the Bible. It is employed to give distinctness to (1) separate particulars in the same transaction, Gen. 21: 25, 28: 6, Ex. 36: 38, 38: 28, Deut. 33: 2, 1 Sam. 17: 34, 35, 1 Kin. 6: 32, 35, 2 Kin. 14: 7, 2 Chron. 29: 19, Jer. 37: 15, Ezek. 9: 7; (2) an emphatic accumulation of identical or equivalent expressions, Judg. 6: 3, 1 Sam. 12: 2, Isa. 1: 2, 9: 7, 41: 4, 44: 8, Jer. 10: 25, Ezek. 37: 11, Dan. 9: 5, Esth. 9: 27, Eccles. 1: 16 or an enumeration of various acts of like character 2 Sam. 7: 9—11, 2 Kin. 21: 6, Ps. 37: 14, Isa. 43: 12, Jer. 19: 4, 5; (3) a clause or paragraph introduced by the formula וָהִיא *and it came to pass*, 1 Sam. 25: 20, 2 Sam. 6: 16, Jer. 3: 9, 37: 11. (4) This loose coordination is especially found, where reference is had not to a definite and specific act but

more indefinitely to that which may take place at any time, וְהָיָה *and it came to pass, if* (i. e. whenever) *the serpents bit a man, וַיִּבְרִיט and he looked ... וַיָּחִי then he lived*, Num. 21: 9, Gen. 30: 41, Ex. 17: 11, Judg. 12: 5, 19: 30, Ruth 4: 7, 1 Sam. 13: 22, 26: 9, Ps. 27: 2, 34: 11, 78: 34, Isa. 40: 12, Mic. 5: 7; or which has occurred repeatedly at various times, *they gathered it morning by morning וַיִּחַם and the sun grew hot וַיִּמָּס and it melted*, Ex. 16: 21, וַיִּרְחַצְהוּ Ex. 40: 31 (see the frequentative future וַיִּרְחַצְהוּ ver. 32), Num. 11: 8, וַיִּרְחַצְהוּ *continued to blow* Josh. 6: 8, Judg. 2: 18, וַיִּשָּׁבַח *used to go up ... וַיִּתֵּן used to give* 1 Sam. 1: 3, 4, 7: 16, 16: 23, 2 Sam. 12: 16, 15: 2, 1 Kin. 4: 7, 18: 10, 2 Kin. 6: 10, 12: 10, 12, Job 1: 4, 5, Isa. 5: 14, וַיִּקְרָא *kept calling ... וַיִּצְוֶה* 6: 3, 8: 11, Ezek. 37: 2, 7, 8, 10. Dr. Driver (Hebrew Tenses, 2d Ed. p. 172) explains in like manner the numerous preterites with Vav Conjunctive employed in tracing the limits of the tribes Josh. 15: 3-11 and elsewhere, as "descriptive of the course which the boundary *used to take*". In a few instances occurring especially in the later books of the Bible the loose construction appears to be used indiscriminately along with the more usual and stricter construction with Vav Consecutive, 2 Kin. 23: 4, 5, 8, 10, 12, 14, 15, Jer. 18: 4.

b. Futures united by Vav Conjunctive may give distinctness to the recital of separate particulars, וַיִּשְׁלַחֵם *and I will send them וַיִּקְרָבוּ and they shall arise וַיִּתְּחַבְּבוּ and shall go ... וַיִּתְּחַבְּבוּ and shall describe ... וַיִּבְרָא and shall come to me*, the issue which is the proper sequel to all these preliminaries being then expressed by Vav Consecutive with the preterite וַיִּתְּחַבְּבוּ *and divide it* Josh. 18: 4; וַיִּתְּחַבְּבוּ וַיִּתְּחַבְּבוּ *he shall intervene and shall imprison and shall bring to trial* Job 11: 10, 13: 26, 27, 38: 14, 15, Ps. 5: 12, 22: 28, 69: 36 (the issue added by Vav Consec. pret.), 107: 20-22, Eccles. 12: 6, Isa. 41: 20, 42: 6, 21, 44: 7, 17, 2 Chron. 7: 14; or to the emphatic combination of substantially equivalent expressions, *why wilt thou say וַיִּתְּחַבְּבוּ and wilt thou speak* Isa. 40: 27, 41: 11, Ps. 37: 29. A like effect may be produced by a series of futures without Vav Ps. 72: 2-7, Isa. 14: 13, 14, 16, 42: 14, 44: 11. The modified forms of the future may be similarly united by Vav Conjunctive; thus the intentional 2 Sam. 3: 21, 17: 1-3 (issue added by Vav Consec. pret.), 2 Kin. 7: 13, Job 16: 4, Ps. 2: 3, 50: 21, 77: 4, 145: 2; Cant. 1: 4; the jussive, 1 Sam. 2: 10, Ps. 81: 16, Prov. 15: 25.

c. Imperatives may be continued by imperatives with Vav Conjunctive in order to give greater distinctness to each separate particular, וַיִּשָּׂאֵהוּ ... וַיִּדְעֵהוּ וַיִּדְעֵהוּ *run .. and see .. and know and seek* Jer. 5: 1, Gen. 24: 51, 27: 13, 19, 26, Dent. 32: 49, 50, Josh. 18: 8, 1 Sam. 20: 31, 23: 22, 23, 2 Sam. 13: 7, 17: 16, Ps. 25: 5, 16, 18, 28: 9, 34: 15, Prov. 9: 5, Jer. 15: 15, Ezek. 9: 5, 7; or to add emphasis to equivalent expressions, Dent. 4: 9, 31: 6, Josh. 1: 7, 24: 14, 2 Kin. 5: 7, Ps. 37: 3, 8, 45: 11, Isa. 1: 2, Ezek. 17: 2, Am. 5: 15. For greater brevity and force Vav is sometimes omitted, Judg. 9: 15, 2 Sam. 13: 15, 2 Kin. 9: 25, Neh. 9: 5, Isa. 21: 12, Jer. 49: 8, 51: 27, 28.

2. When successive clauses are thus coordinated, a relation of subordination or dependence may neverthe-

less be established by the connection of the thought. Thus a second clause frequently states the result of the first, *Israel loved Joseph וַיֵּשֶׁה* and consequently *he made for him a coat* Gen. 37: 3; or if its verb be a voluntative (either a paragogic or apocopated future), it will indicate the design, *let the counsel of the Holy one of Israel come וְנִגְלֶה*, *that we may know it* Isa. 5: 19, (lit. *and let us know*), וְ is here parallel to לְמַעַן in order that in the previous clause.

a. The preterite with Vav Conjunctive denotes the result of a preceding action in 1 Sam. 27: 12, 1 Kin. 9: 25, 2 Kin. 18: 7, 2 Chron. 7: 12, 25: 19, Ps. 22: 6, 28: 7, 34: 5, 6, 80: 13, Prov. 22: 3, Isa. 6: 7, 49: 6, Jer. 40: 3; and sometimes a result different from that which might have been expected, *thou didst these things וַיַּעַשׂ וְיִהְיֶה עָלַי* and yet *I was silent* Ps. 50: 21. The same relation may be suggested by simple juxtaposition without a conjunction, Ps. 57: 7, Hab. 3: 2; or כֵּן so may be inserted to intimate that the effect is instantaneous רָאוּ בְּכַחֲמָהּ כֵּן רָאוּ as soon as they saw, they wondered Ps. 48: 6, or invariably repeated כָּל־יּוֹם כָּל־יּוֹם כָּל־יּוֹם כָּל־יּוֹם כָּל־יּוֹם כָּל־יּוֹם as often as they called them, they went from them Hos. 11: 2.

b. The future with Vav Conjunctive may likewise indicate the result of a preceding action, *they shall hear וַיִּשְׁמָעוּ* and *shall fear* in consequence Deut. 17: 13, 19: 20, 2 Kin. 7: 12, Neh. 6: 13 (the further consequences involved being expressed by preterites with Vav Consecutive), Ps. 2: 12, 58: 12, 104: 32, Isa. 41: 15, 58: 9, Jer. 6: 10, 20: 10, Zech. 9: 5. So after an imperative, *delight thyself in Jehovah וַיִּשְׂמַח בְּיְהוָה* and *he will give thee* etc. Ps. 37: 4, Prov. 3: 9, 10, 4: 6, 8, 10, 16: 3, Isa. 8: 10. The result may be suspended on a condition not fulfilled, *God is not man וַיִּהְיֶה אֱלֹהִים* that he should lie Num. 23: 19; *Thou desirest not sacrifice וְאַתָּה לֹא תִשְׁחַד* else *I would give it* Ps. 51: 18; *It is not an enemy that reproached me וְאֵינִי אֶת־אֹיֵב* else *I would bear it* Ps. 55: 13.

c. The voluntative forms of the future with Vav Conjunctive commonly express the design; thus the intentional, *I shall go up וַיֵּאֲרֶה* to tell or that *I may tell Pharaoh* (lit. *and I will tell*) Gen. 46: 31, 18: 30, Judg. 6: 39; and the jussive *let me escape thither וַיִּפְּדֵנִי* that *my soul may live* (lit. *and let my soul live*) Gen. 19: 20, 24: 51, Ex. 7: 9 (without Vav), 9: 22, 1 Sam. 18: 21, 2 Chron. 18: 19, Ps. 85: 14, Isa. 63: 3, Ezek. 14: 7. So very frequently after an imperative: the intentional, *give me* etc. וַיִּקְבְּרֵהָ that *I may bury* Gen. 23: 4, 27: 4, Judg. 11: 37, 1 Sam. 28: 7, 2 Kin. 4: 22, Ps. 41: 11, 90: 14, Isa. 41: 22; the jussive, *entreat Jehovah וַיִּסְרֵהוּ* to remove or that *he may remove* Ex. 8: 4, Num. 17: 2, 25, 21: 7, 25: 4, Judg. 14: 15, 1 Sam. 5: 11, 29: 4, 1 Kin. 13: 6, 21: 2, 10, 2 Chron. 30: 6, 8, Isa. 30: 8. Those forms of the future which are not liable to be apocopated, may yet be used in a jussive sense, § 97. 2. b, and hence may also upon occasion be employed



with Vav Conjunctive to indicate the design, *harken to the voice of Jehovah* וְיִרְכָּב *that it may be well with thee* (that this is intended as a jussive in fact though not in form, appears from the jussive in the next clause) וְחַיָּה *and that thy soul may live*, Jer. 38: 20, Ex. 5: 1, 8: 16, 14: 2, Num. 19: 2, 2 Kin. 2: 16, 5: 8, Job 32: 20. So even unabbreviated forms of the future, which might have been apocopated, inasmuch as the simple future may have an optative signification, § 267. 1, *shall I call thee a nurse* וְהָיִיתְּ *that she may nurse* Ex. 2: 7; particularly in a negative clause, as לֹא is the only negative that can be used in this construction and it requires the simple future, § 272. c, *send away the ark* וְרָשָׁב *that it may return*, וְלֹא-רָשָׁה *and that it may not slay* 1 Sam. 5: 11; so forms with suffixes, which are precluded from taking the paragogic termination *put thy hand* etc. וְאַשְׁבְּרֶנָּה *that I may make thee swear* Gen. 24: 3, 1 Kin. 18: 44. If there be a reference to past time or contingency be implied, the English idiom requires the imperfect instead of the present subjunctive, *he used to consecrate whoever would* וְיִהְיֶה *that they might be priests* 1 Kin. 13: 33, *O that my head were waters* וְאֶבְכֶּה *that I might weep* Jer. 8: 23, 9: 1, Job 6: 9, Ps. 49: 10. This subjunctive use of the future with Vav Conjunctive to indicate design may further occur after an infinitive 1 Sam. 7: 8, 2 Chron. 29: 10, or after a preterite, 2 Kin. 19: 25, Isa. 37: 26, Jer. 23: 18, Job 16: 21. When the event is certain or the obligation imperative the thought cannot be fully expressed in English by a dependent construction, and we are obliged to surrender the statement of the design which still lies in the Hebrew for the sake of making a positive and unconditioned affirmation. Thus, *bathe in the Jordan* וְרָשָׁב not merely *that thy flesh may return*, which would leave the issue in doubt, but *and thy flesh shall return* 2 Kin. 5: 10; the full sense of the Hebrew is that the bathing is to be performed with this design and the design shall be accomplished. *Plead with your mother* וְהָסִיר *not merely that she should put away*, as though the pleading might prove ineffectual, but *and let her put away* Hos. 2: 4. So Lev. 9: 6, Deut. 32: 1, 7, 1 Sam. 7: 3, 1 Kin. 18: 1, 2 Kin. 6: 19, Job 12: 7, Ps. 26: 6, 50: 7, 66: 16, 119: 146, Prov. 9: 9, Isa. 55: 3, Hos. 14: 3, Mal. 3: 7.

d. An imperative joined to a preceding imperative by Vav Conjunctive may denote the assured result of that action, *do this* וְחַיָּה *and live* i. e. then you shall live Gen. 42: 18, Ex. 14: 13, 2 Kin. 5: 13, 2 Chron. 20: 20, Job 22: 21, Ps. 34: 9, Prov. 4: 4, 9: 6, 20: 13 (without Vav), Isa. 8: 9, 37: 30, 45: 22, Am. 5: 6. Less frequently after a future, *Jehovah grant you* וְיִצְאָה *that ye may find* (lit. *and find ye*) Ruth 1: 9, Gen. 12: 2, 20: 7, 2 Sam. 21: 3, 2 Kin. 5: 10.

## THE SECONDARY TENSES.

§ 276. When successive acts are not viewed separately but as closely linked each to its immediate predecessor from first to last, this relation is indicated by means of



Vav Consecutive and the secondary tenses. The entire series is regarded as unfolding from its initial act, which is accordingly expressed in its appropriate primary tense; the succeeding members of the series are then viewed not from the point of time occupied by the speaker but from that of this initial act, from which all the others proceed step by step in regular order. Thus in narrating that which has already taken place, the first verb is put in the preterite or perfect, thereby assigning the whole to the domain of the past. Then as viewed from this starting point all that follows lies in the future. The second verb, representing the direct sequence of the first is accordingly expressed in the future or imperfect with Vav Consecutive, § 99. 1, which thus forms a secondary or continuative preterite; this establishes a new standpoint, from which the next act is surveyed and so on to the end. It is essential to this construction that each verb should stand at the beginning of its clause and in immediate connexion with Vav Consecutive; if any word or particle is interposed between Vav and the verb, the latter must revert to the primary tense. Thus, Gen. 39: 1, *Joseph* הוּרַד *was brought down* ... וַיִּקְנֵהוּ and *Potiphar bought him* (lit. according to the original sense of this tense form *and then he buys or will buy him*) ... וַיִּקְרֵי and *Jehovah was* .. וַיִּהְיֶה and *he was* .... וַיִּרְא and *his master saw* ... וַיִּמְצֵא and *Joseph found* ... וַיַּשְׁרֵת and *served* .... וַיַּעֲבֹדָהוּ and *he made him overseer* .... וְכָל-יְשֻׁלוֹ-נָתַן and *all that he had he gave* (pret.) *into his hand*.

a. The Vav Consecutive future or imperfect is the ordinary historical tense, and is used in narratives almost to the exclusion of the preterite or perfect, which is only occasionally introduced, when the collocation of words requires it. Being thus a substitute for the preterite it has the same range of signification that is inherent in the primary tense. Thus following a preterite, it will ordinarily conform to the sense of that preterite, whether as a definite act in the absolute past, *David returned* .. וַיָּשָׁב and *dwelt* 2 Sam. 1: 1; or repeated acts at various times, *whithersoever they went*

out . . וַיִּזְכֹּר they were distressed . . וַיָּרִם and Jehovah raised up judges Judg. 2: 15, 16; a perfect, *I have hearkened* וַיִּשְׁמָע and heard Jer. 8: 6; pluperfect, *had gone down* וַיִּרְדּוּ and *lain and slept soundly*, Jon. 1: 5; 1 Sam. 25: 34, Job 9: 16; future perfect, *he shall not have taken warning* . . וַיִּבְרַח and the sword shall have come and taken him away Ezek. 33: 4; optative, *O that we had been content* וַיִּשָּׂב and *dwell* Josh. 7: 7; subjunctive, *lest the spirit may have taken him up* וַיִּשְׁכַּח and *cast him* 2 Kin. 2: 16; a general statement that may be verified at any time, *thou chastisest man* וַיִּחַם and *dissolvest* Ps. 39: 12, Prov. 21: 22, 22: 12; prophetic preterite, Isa. 5: 14-16 (alternating with the fut. in ver. 15 and changing to the fut. ver. 17), 9: 5 (see fut. ver. 6), Joel 2: 23, Mic. 2: 13, Ps. 22: 30 (fut. in second clause). \*It may even have this prophetic sense when attached to a preterite referring to the past; thus the prediction in Isa. 2: 9 is linked to the historical statements in vs. 6-8 as though it were already accomplished; in 9: 7-13 the series passes imperceptibly from the historical to the prophetic, the latter in its assured certainty being classed with the former. Or a Vav consec. fut. thus connected may reach from the past into the present, *Thou didst establish the earth* וַיִּסְדֵּק and it stood then and still stands Ps. 119: 90, or into the future, *Jehovah sat enthroned at the flood* וַיִּשָּׁב and he has sat and sits king for ever Ps. 29: 10.

b. In like manner the Vav Consecutive future or imperfect may carry forward a narrative of the past, whatever be the verbal form with which it began, or in whatever way the initial reference to the past may have been made. Thus it may be attached to a future or imperfect, when it is used in the vivid description of what has already taken place וַיִּשָּׂא then sang (lit. sings) Moses . . . וַיֹּאמְרוּ and they said Ex. 15: 1, Gen. 37: 7, 1 Kin. 20: 33 (§ 267. 1. b), 2 Kin. 16: 5, Job 31: 27, Ps. 18: 19, 24, 52: 9, 78: 15, 26, 45, 95: 10, 106: 17, 19, or as a frequentative past וַיִּשְׁמָע she used to provoke her so that she wept 1 Sam. 1: 7, Judg. 12: 5, וַיֹּאמֶר I have repeatedly spoken . . וַיֹּאמֶר לוֹ and said to him 1 Kin. 21: 6, Ps. 78: 40, 41, which may continue into the present 1 Sam. 2: 29, Ps. 3: 5. Or it may be attached to an infinitive referring to the past, בְּשִׁלְהָ when Jehovah sent . . . וַיִּבְרַח ye rebelled Deut. 9: 23; or to a participle the Philistines נִלְחָמִים were fighting . . . וַיִּלָּכוּ and Israel fled 1 Sam. 31: 1; or to a noun clause Shem (was) one hundred years old וַיִּזְקֶנּוּ and he begat Gen. 11: 10; or a statement of time on the third day וַיִּשָּׂא then Abraham lifted Gen. 22: 4.

c. As the Vav Consecutive future indicates a sequence, its time is regulated by that which precedes and upon which it is dependent. Accordingly if it be attached to what is present, it must itself be rendered as a present. Thus when linked to a future or imperfect with a present signification, now וַיָּבֹא it comes to thee וַתִּפָּקֵד and thou faintest Job 4: 6, Ps. 50: 6 (connecting with ver. 4), 64: 8, 77: 7, or denoting what is true at all times, for which we likewise use the present, וַיִּשְׁתַּחֲוֶה he prayeth to God וַיִּקְבֹּץ and he accepteth him Job 33: 26, 34: 24, 39: 15, Ps. 49: 15, 107: 28-30; or to a participle בֹּכֶה the king is weeping and mourning 2 Sam. 19: 2, בּוֹרֵר He brings down . . . וַיִּשָּׂא and brings up 1 Sam. 2: 6, Job 12: 22-24, 14: 20, Ps. 18: 33, 34: 8, 104: 32, Prov. 20: 26; or to an infinitive בְּשִׁבּוֹב

when a wicked man returns ... וַיָּשֶׁבַע and does Ezek. 18: 27; or any phrase or expression that is suggestive of present time, *who (art) thou* וְהִירָאִי that thou art afraid Isa. 51: 12, Gen. 49: 14, 15, a land of gloom ... וְהָיָה and when it shines it is like darkness Job 10: 22, 7: 18, Ps. 8: 5, 6, 144: 3. This departure from the ordinary historical use of this tense is chiefly to be found in poetry. So is also a still rarer construction in which it is linked to a future having a future signification, וַיִּשְׁחַקְךָ he shall deride every stronghold וַיִּבְצֹר and shall heap up earth וַיִּקְבְּרָהּ and take it Hab. 1: 10, Job 24: 20, Ps. 55: 18; Deut. 17: 2, 3 occurring in simple prose must be differently explained; if וַיִּמָּצֵא there shall be found a man who וַיַּעֲשֶׂה shall do that which is evil, the doing is not future to the finding but antedates it and might with equal propriety have been expressed by the pret. עָשָׂה in the sense of the future perfect, *shall have done*, § 267. 1. c. The act being thus conceived of as already performed at the time supposed is further described by the secondary preterites וַיֵּלֶךְ וַיַּעֲבֹד and has gone and served other gods; while the sequel to the finding is expressed in ver. 4 by the secondary future וְהִיא תִּסְפָּר and it shall be told thee. In Hab. 2: 1, 2 a pause intervenes, in which a preterite is to be supplied, *I will watch to see what he will speak* ... וַיִּשְׁמַעְנִי and (after I had thus watched) *Jehovah answered me*.

d. The sequence indicated by Vav Consecutive is not always that of time, but may simply represent the order of thought in the mind of the writer or speaker; thus the second verb may be explanatory of the preceding *God tempted Abraham* וַיִּמְחָאֵם and said i. e. tempted him by saying etc. Gen. 22: 1, *they did so* וַיַּעֲלֵיבֵם that is to say *they cast* (lit. and they cast) Ex. 7: 11, 12, Josh. 7: 20, 21; or synonymous with it *they were fruitful* וַיִּשְׁרְצוּ וַיִּבְרְכוּ and increased and multiplied and grew strong Ex. 1: 7, 1 Sam. 15: 17, 2 Sam. 14: 5, Job 14: 10, Ps. 16: 9, 18: 8; or an identical repetition whether for emphasis וַיֵּלֶךְ Gen. 2: 2, וַיֵּלֶךְ Ezek. 18: 28, by way of resumption וַיֵּלֶךְ Josh. 18: 8, 9, וַיֵּלֶךְ Judg. 17: 3, 4, וַיִּבְרָא 1 Sam. 4: 12, 13, וַיֵּלֶךְ 6: 19, וַיִּשְׁתַּבַּחְתֶּם Ezr. 8: 25, 26, וַיֵּלֶךְ 10: 6, or for the sake of adding further particulars וַיִּלְבַּשְׁתֶּם 2 Chron. 28: 15; or a contrasted thought *there is a snare for the wicked* וַיִּבְרָא but the righteous comes out Prov. 12: 13, Job 3: 28; or the positive alternative answering to a preceding negative *they walked not in his ways* וַיִּשָּׁב but turned aside 1 Sam. 8: 3, 13: 22, Ex. 33: 4, 6, Judg. 19: 10; or the summing up of an antecedent paragraph וַיִּהְיֶה thus were finished Gen. 2: 1, וַיִּהְיֶה so it was 19: 29, וַיִּהְיֶה so was confirmed 23: 17, 20; or a particular in a preceding more general statement *these are the kings who reigned* ... וַיִּמְלִכוּ viz. *there reigned* Gen. 36: 31, 32, 2 Kin. 1: 12, 13 (answered and spake, besought him and spake), 18: 28, Job 10: 8, Jer. 39: 4; or the order of time may be disregarded, the succession of ideas being determined by some other principle of association Gen. 2: 7-9, 15, 6: 10, 11, 8: 1-3, 11: 32-12: 1, Ex. 32: 29 (prior to ver. 28), Josh. 2: 3, 4, 2: 22, 18: 8, 1 Sam. 17: 16, 17, 23: 1 (prior to 22: 20 ff., see 23: 6), Jon. 2: 4, Zech. 7: 2; or the proper sequence may lie in a remoter term, that which is first stated being preliminary and subordinate *the people believed* וַיִּקְרָא ... וַיִּשְׁמָעוּ and heard ... and bowed themselves Ex. 4: 31, where of

course the hearing preceded the believing, and the meaning is inasmuch as they had heard they bowed; so Gen. 2: 19 *he formed ... and brought* is equivalent to *he brought ... which he had formed*; Deut. 31: 9.

e. Vav Consecutive future may indicate the result of a preceding action *Joshua commanded נִירְדּוּם and they took them down* Josh. 10: 27, נִרְשָׁעוּ 1 Sam. 19: 5, וְיִקְטֹר and *each one burned incense* not expressive of design as though it were וְיִקְטֹר, § 275. 2. c, *that he might burn incense* 2 Kin. 23: 5, 2 Chron. 24: 8, Neh. 13: 19 (where design is expressed by following futures), Job 11: 3, Ps. 33: 9, 69: 11, 12, 78: 20, 97: 4, 109: 17, Prov. 11: 2, Isa. 2: 9, 40: 14, 51: 15, וְנִיחַי and *he is dead* i. e. is as good as dead, certain to die Jer. 38: 9, Am. 9: 5, Nah. 1: 4, Hab. 3: 16; so also a result different from that which might have been expected וְנִיחַיָּךְ and *yet thou incitedst me* Job 2: 3, 10: 8, 32: 3, Deut. 4: 33, Ps. 73: 14, or suspended upon a condition that was not fulfilled *thou didst not tell me וְלֹא-תִגְדֹּל or I would have sent thee away* Gen. 31: 27.

f. As the fundamental idea of the secondary tenses is that of sequence, and as the combination of Vav with the verbal form is an essential element of their formation, a return to the primary tense may be rendered necessary by either of two reasons, viz.: if the thought to be stated is not regarded by the writer or speaker as the sequel of that which precedes, or if the verb is not immediately attached to Vav. Thus at the beginning of a narrative Gen. 1: 1, Job 1: 1, or when a new subject is introduced Gen. 15: 1, 21: 1, 37: 2, 1 Sam. 2: 22, or a subject is resumed after a longer or shorter interruption Gen. 13: 14, 39: 1, 1 Sam. 5: 1, or an explanatory statement is made 1 Sam. 5: 7 (comp. without Vav Judg. 20: 5, 43, Ps. 78: 19), or a parenthesis inserted 1 Sam. 13: 21, 22, 2 Chron. 12: 10, or after a parenthesis 1 Sam. 1: 3, 4: 13, or when the action does not continue the preceding but belongs before it 1 Sam. 4: 18, 6: 15. So also when there is no Vav in the clause Hab. 3: 6, or when any word or particle comes between Vav and the verb Gen. 1: 2, 5, 10, 27, 26: 22, 27: 23. Vav Consecutive future occurs in a preterite sense at the beginning of certain books, because they were regarded by their authors as supplements or continuations of preceding histories, וַיְהִי And *it came to pass* Josh. 1: 1, Judg. 1: 1, 1 Sam. 1: 1 etc. etc.

g. In a very few instances only occurring in elevated poetry the apocopated future is used in the recital of what is past. These are sometimes explained on the assumption that Vav Consecutive has been omitted by poetic license, thus וַיֵּלֶךְ Deut. 32: 8, וַיֵּלֶךְ ver. 18, וַיֵּלֶךְ 2 Sam. 22: 14 (where Ps. 18: 14 has וַיֵּלֶךְ), וַיֵּלֶךְ Job 33: 21, וַיֵּלֶךְ Ps. 18: 12 (where 2 Sam. 22: 12 has וַיֵּלֶךְ), Ps. 68: 15, 78: 26, 90: 3, 107: 29, 33, Hos. 6: 1, or that the Vav is still operative though separated by an intervening word Job 23: 11, 12. But it may quite as readily be supposed that the apocopated is poetically used for the simple future, § 272. b, which is here employed in the vivid description of the past, § 267. 5, particularly when this is conceived of as contemporaneous with or continuous from that which had previously been spoken of, comp. a like use of the simple future Ps. 69: 13, 22, 78: 15, 29, 72, 81: 7, 8, 13, and of the paragogic future Ps. 73: 16, 17, Prov. 7: 7. In



Ezek. 16: 15 : *רָהִי* may have its proper jussive force, as the language of the person referred to, *let it be his*.

*h.* It is difficult to explain satisfactorily the singular fact that the first person of the future with Vav Consecutive in many instances adopts the paragogic form, § 99. 2. It has with some plausibility been suggested that it may express the voluntary nature of the act, *וַאֲשַׁלְחֶנָּה* and *I sent* of my own accord Gen. 32: 6, *וַאֲשַׁמְרֶנָּה* and *I kept myself* carefully and of set purpose 2 Sam. 22: 24, Judg. 6: 9, 10, *וַאֲבַיְנָה* and *I carefully inspected* Ezr. 8: 15, *וַאֲרָקְנָה* and *I plucked out* violently, with hearty good will 9: 3, Neh. 1: 4, 5: 7, 8, 13, 13: 7-13, 21, Ps. 7: 5, 119: 55, and even a quasi sort of unconscious spontaneity and self abandon may be suspected in such cases as *וַאֲשָׁנָה* Ps. 3: 6, *וַנִּחְלָנָה* Gen. 41: 11, which Dr. Driver not inaptly proposes to render *I slept away, we dreamed away, וַאֲזַשָּׁנָה I was heartily sick* Ps. 69: 21.

§ 277. In like manner when a succession of acts, either announced or enjoined in the future, is conceived of as closely related throughout, the first verb is put in the future (imperfect) or in the imperative, as the case may be, to fix the starting point as well as the modal aspect of the series; the verbs that follow, provided they stand each at the beginning of its own clause, are put in the preterite (perfect) with Vav Consecutive, the writer or speaker passing successively forward in thought to the time when they shall have been performed and viewing each as accomplished in its turn. But if any word or particle comes between Vav and the verb, the secondary tense must give place to the appropriate primary. Thus Lev. 4: 13-21 *If Israel יִשְׁגִּי shall err, וְנִגְעָלָם and it be hid* (strictly 'shall have been hid' at the time)... *וְעָשׂוּ and they do .... וְאָשָׁמוּ and shall be guilty ... וְנִדְעָה and it shall become known .... וְהִקְרִיבוּ then they shall offer .... וְהֵבִיאוּ and shall bring .... וְסָמְכוּ and shall lay .... וְשָׁחַט and one shall slay .... וְהִקְרִיב and the priest shall bring .... וְטָבַל and shall dip .... וְהִזָּה and shall sprinkle .... וְיָתַן וּמִן־הַדָּם fut. and shall put of the blood; 1 Sam. 15: 3 לָךְ go thou וְהִבִּיתָה and smite* (strictly 'thou shalt have smitten' i. e. I require and expect this to be done) ...



וְהִתְחַנַּנְתָּם *and devote ye .... וְלֹא תִהְיֶה לְךָ fut. and thou shalt not spare ... וְהִתְחַנַּנְתָּה pret. but shalt slay etc.*

a. The secondary tenses have precisely the same variety of usage as their respective primaries and are substitutes for them in any sense in which they can be employed. Thus the preterite with Vav Consecutive may be conformed in its meaning to a preceding future used in a future sense *God וְהָיָה with me וְשָׁמְרָנִי and keep me etc. etc.* Gen. 28: 20, 21, Lev. 7: 20, 21, 1 Sam. 1: 22, 9: 16, 2 Kin. 5: 11, Ps. 37: 5, 6, Isa. 2: 4, Jer. 18: 7-10, Ezek. 11: 8-10, 14: 13-15, 33: 2, 3, 36: 27-31 (with occasional futures in the series), Zech. 13: 1-6, Dan. 11: 29, 30; in a conditional sense, *every man וְכָל אִישׁ should come to me ... וְהַעֲבֵקְתִּי and I would do him justice* 2 Sam. 15: 4, Jer. 37: 10, Am. 9: 3; in a subjunctive sense after *פֶּן lest* Gen. 3: 22, 32: 12, Ex. 1: 10, or *כִּי לְמַעַן in order that* Gen. 12: 13, 18: 19, Deut. 4: 1, Neh. 6: 13; or in the sense of a command *אַל תֵּיטְרוּ go not far away ... וְהָיִיתֶם and be ye all ready* Josh. 8: 4, Ex. 12: 5-8, Num. 19: 2-7, 16-19, Deut. 5: 13, 15, so when the future has the jussive form Gen. 1: 14, Deut. 28: 8, 1 Kin. 1: 2, the following preterite if in the 2d person becoming equivalent to an imperative 1 Chron. 22: 11, 2 Chron. 18: 12, or when the future has the cohortative form Judg. 19: 13, comp. ver. 11; or expressing desire *נָא וְאֶזְכֶּרְךָ may thy word be verified ... וּפְנֵיתִי and do thou turn ... וְשָׁמְעָה and hearken* 1 Kin. 8: 26, 28, 30, permission *וְהָיָה וְהָיָה thou mayest give it and he may eat it* Deut. 14: 20, or necessity *וְהָיָה וְהָיָה they must go and get straw* Ex. 5: 7; or denoting a general fact irrespective of time *וְהָיָה וְהָיָה they have enough ... וְהָיָה וְהָיָה and leave their abundance* Ps. 17: 14, Eccles. 3: 13, Jer. 3: 1, 18: 7-10, Am. 5: 19, Nah. 3: 12; or customary action in the past *וְהָיָה וְהָיָה used to ascend ... וְהָיָה וְהָיָה and watered* Gen. 2: 6, 6: 4, 29: 2, 3, Ex. 33: 8-11, Num. 9: 21, Deut. 11: 10, Judg. 2: 19, 1 Sam. 1: 6, 2: 15, 19, 20, 2 Sam. 17: 17, 2 Kin. 3: 25, or in the present Jer. 20: 9. In 1 Kin. 18: 23 the future is continued in one clause by futures and in the other by Vav Consec. pret. in precisely the same sense, except that in the former case greater stress is laid upon each separate item, § 275. 1.

b. Vav Consecutive Preterite may also be used after the preterite when this suggests what is future; thus when it has the sense of the future perfect *אִם-יִזְכְּרֶנִּי if thou remember me (lit. shalt have remembered) ... וְשָׁמְעָה then pray shew kindness* Gen. 40: 14, 43: 9, Lev. 13: 56, 2 Sam. 15: 33, 20: 6, 2 Kin. 5: 20, 1 Chron. 17: 11, Job 11: 13, Isa. 16: 12, Ezek. 14: 9; or denotes the certainty of that which has not yet taken place, the so called prophetic preterite, *וְהָיָה וְהָיָה their judges have been thrown down (i. e. shall surely be thrown down) ... וְהָיָה and they shall hear* Ps. 141: 6, Isa. 2: 11, 5: 17, Joel 2: 23-27; or expresses a purpose already formed to be carried into effect hereafter, so frequently *וְהָיָה I have set my bow in the cloud (i. e. I intend to do so) וְהָיָה and it shall be* Gen. 9: 13, 17: 5, 6, 16, Ex. 31: 6, Josh. 8: 1, 2, Ezek. 15: 6, 7, and other verbs which are similarly prospective Gen. 17: 20, Deut. 15: 6, 7, Isa. 43: 14, Zech. 8: 3; or belongs to the present, and its sequences in the future are added by Vav

Consecutive with the preterite עָשָׂה ה'רָחִיב *Jehovah has now made room for us* וְנִפְרִינֵנוּ *and we shall be fruitful* Gen. 26: 22, Deut. 4: 5, 6, 39, 30: 19, Judg. 11: 8, *who is David ... וְלָקַחְתִּי that I should take*, or interrogatively *and shall I take* 1 Sam. 25: 11, 1 Kin. 2: 6 (וְשִׁיחָה connects with וְלָקַח ver. 5), שְׁלַחְתִּי *I herewith send ... וְאֶסְפָּתִי and thou wilt recover him* or *that thou mayest recover him* 2 Kin. 5: 6, Ezek. 3: 17, Amos 6: 8, 9; or involves the idea of contingency which is closely allied to that of futurity כִּי־יִטַּל שְׂכָב *might easily have lain* (lit. almost lay) ... וְהִבֵּאתִי *and thus thou mightest have brought* Gen. 26: 10. Sometimes futurity is only suggested by the circumstances or by the general context וְנִשְׁכַּחְתֶּם *and ye shall take heed* (as determined by the hortatory aim of the whole passage, comp. הִשָּׁמַר ver. 9) Deut. 4: 15, 29: 8, וְאֶבְרַחְתִּי Jer. 13: 12, 13, Ezek. 13: 13-15, 17: 19, 20, Zech. 1: 3, Mal. 2: 15, 16; so וְהָיָה Isa. 2: 2 links itself in a general way with antecedent prophecies; and it must often be determined by the drift of the connection rather than by the immediate consecution whether וְהָיָה means *and it will come to pass* Gen. 12: 12, Deut. 26: 1, or *and it came to pass* § 275. 1. a. (3).

c. Vav Consecutive of the preterite has the same pointing with Vav Conjunctive, but a distinction is made in certain forms, chiefly in the first and second persons singular by the shifting of the accent from the penult to the ultimate, § 100. When this is not the case it is only the connection that can decide. If it is linked to a future or to any expression referring to the future, it is Vav Consecutive; otherwise it is almost invariably Vav Conjunctive.

## PARTICIPLES.

§ 278. The participles being properly verbal nouns, do not in strictness involve any definite notion of time, and the connection must decide whether they are to be referred to the past, present, or future, thus נָפַל means *falling* Num. 24: 4, *fallen* Judg. 4: 22, or *about to fall* Jer. 37: 14. Their principal uses are the following, viz.:

1. They may express what is permanent or habitual, as general truths valid for all time, (Jehovah) אֲהַב לְצִדִּיק *loveth righteousness* Ps. 33: 5; *a generation* הֹלֵךְ *goeth*, and *a generation* בָּא *cometh* and the earth עֹמֶדֶת *abideth for ever* Eccles. 1: 4, 1 Sam. 2: 6-8, Job 5: 9-13, 20: 27, Ps. 22: 29, Prov. 8: 9, 21: 23; also a condition which is continuous or a course of action which is customary for a longer or shorter period, *he* מִזְבֵּחַ וּמִקְטֹר *sacrificed and*

*burned incense habitually* 1 Kin. 3: 3, 4: 20, Gen. 39: 23, Ex. 18: 14, 2 Chron. 17: 11, Ps. 19: 2, Jer. 37: 4. Passive participles so used suggest not only a constant experience of what is denoted by the verb, but in addition a permanent quality as the ground of it, like the Latin fut. pass. part. in *dus*, נֹרָא not only *feared* but *worthy to be feared*, מְהֻלָּל *worthy to be praised*, נְהֻמָּה *desirable*, נֹאכָל *fit to be eaten* Lev. 11: 47, Prov. 16: 16, Isa. 2: 22.

2. Where a particular time is intended the active participles most commonly relate to the present מֵהֵנָּה רֹאֶה *what seest thou* Jer. 1: 11, Gen. 4: 10, 27: 42, Ex. 18: 14, Judg. 9: 37 (with הֵנָּה), 2 Sam. 3: 13, 1 Kin. 6: 12, or to the proximate future, in which sense it is frequently preceded by הֵנָּה, הֵנִי מְבִיא *behold, I am about to bring the flood* Gen. 6: 17, 7: 4, 19: 13, 48: 21, Ex. 10: 8, Isa. 3: 1, 5: 5, Jer. 28: 16; and passive participles to the past, נָתַן *given*, מוֹשָׁב *restored*, מוֹתָה *slain*, שָׁמַר *kept*, עָשָׂה *done*.

a. The active participles of neuter verbs, which have no passive forms, are used in a past as well as in a present or future sense, מָרָא *dead* more frequently than *dying* or *about to die*, הֹלְכִים *that went forth* Gen. 9: 18, הִבָּאִים *that came* Josh. 2: 3. This is occasionally the case with active verbs, when it is demanded by the connection *who then is he* הַצֹּדֵק *that hath hunted venison* Gen. 27: 33; *these are the gods* הַמִּצְרִים *that smote Egypt* 1 Sam. 4: 8, Gen. 48: 16, 2 Kin. 22: 18. Interpreters are not agreed whether לִקְחָהּ Gen. 19: 14 means *who were to marry* or *who had married* Lot's daughters. Participles of passive form but active sense may be used of the present or proximate future, בָּטַח *trusting*, § 90, נִלָּחַם *fighting* or *about to fight*, but rarely those which are strictly passives, Gen. 19: 15, Ex. 5: 16, 1 Chron. 22: 19.

3. In narrations and predictions the time of the participle is reckoned not from the moment of speaking but from the period spoken of. They very commonly denote that which is contemporaneous with the event described, particularly in circumstantial clauses, *the two angels came* ... וְלוֹט יֹשֵׁב *and Lot (was) sitting in the gate of Sodom* Gen. 19: 1; *he came to Shiloh* ... וַיָּבֹאוּ קָרְעִים *with his clothes rent* 1 Sam. 4: 12; *thou shalt meet a company of*

*prophets* יְרֵדִים *coming down* 1 Sam. 10: 5; *they shall declare his righteousness unto a people* נֹכַח (who shall then be) *born* Ps. 22: 32, Gen. 29: 9, 41: 17, 42: 23, Deut. 4: 11, Josh. 6: 1, Judg. 13: 9, Ps. 102: 19; though they may upon occasion denote the relatively past, *David said to the young man* נֶמְצֵאֵהוּ *who had told him* 2 Sam. 1: 13 or the relatively future *he did not tell him that he* בָּיָה *was about to flee* Gen. 31: 20.

4. The verb הָיָה *to be* is connected with active participles to form progressive tenses, which are more frequently employed in the later than in the earlier books of the Old Testament, *Moses* רָצָה הָיָה *was keeping the flock* Ex. 3: 1; it is also occasionally connected with passive participles to indicate the time to which they are to be referred or the aspect under which they are to be conceived, *his throne* נִבְנוֹן יְהִיָּה *shall be established for ever*, 1 Chron. 17: 4, *let their habitation be* נִשְׁמָה *desolated* Ps. 69: 26.

a. Other examples with active participles, Gen. 37: 2, 42: 11, Ex. 37: 9, Judg. 1: 7, 1 Sam. 2: 11, 2 Sam. 3: 6, 1 Kin. 5: 15, 20: 40, 2 Kin. 17: 28, 2 Chron. 24: 12, Esth. 9: 21, Job 1: 14, Ps. 122: 2, Isa. 3: 7. The passive participle with הָיָה indicates a condition as existing rather than an act as performed at the time referred to, differing thus from the meaning of the primary tenses in the passive species, *all the people that came out* הָיוּ בְּלִים *were already circumcised* Josh. 5: 5; this distinction which cannot be represented in English on account of the peculiar formation of the passive voice, is familiar in German, *sie waren beschnitten*, not *sie wurden beschnitten*, comp. Ex. 19: 11, 15, Deut. 28: 29, Josh. 8: 4, Ps. 73: 14, Isa. 2: 2. In Esth. 6: 1 this combination has lost its proper force and has become simply a compound tense נִקְרְאוּ בְּקִרְאָם *and they were read before the king*. The jussive יִהְיֶה, which is sometimes connected with participles Deut. 33: 24, Job 1: 21, is to be understood with בְּרִיָּה, אֲרִיר, and in a few other cases. Jer. 2: 17 בָּנִיתָ בְּיָדְךָ כִּי־יָבֵא seems best explained by the ellipsis of the relative *in the time that he was leading thee*, so Ezek. 27: 34, Gen. 38: 29, 40: 10.

b. The negative אֵין, which includes in its signification the substantive verb, is constantly used with participles, אֵין בּוֹחֵר *there was no one interpreting* Gen. 41: 8, אֵין־נִתֵּן *I am not giving* Ex. 5: 10, אֵין־נָתַן *straw is not given* ver. 16. The simple negative לֹא *not* is very rarely found with them לֹא־עָזַר Job 29: 12; where it would be required, the preterite or fu-



ture tense, as the case may be, must ordinarily be employed, *all going down to the dust and לֹא הָיָה not saving alive* Ps. 22: 30.

### INFINITIVE.

§ 279. The infinitive is an abstract verbal noun, and, like the participles, partakes of the character both of a noun and a verb. As a noun it may be the subject or the predicate of a proposition, or it may be governed by a verb, and in its construct form by a noun, or preposition; it may also be put in the construct state before a noun denoting either its subject or its object.

a. The absolute infinitive is in a very few instances used as a subject, *מִהֲרוּיֹתֶיךָ הוֹלֵךְ הַמֶּלֶךְ what doth your reproof reprove?* Job 6: 25, *לֹא טוֹב לְרַב־חֶמֶץ much honey is not good* Prov. 25: 27, Eccles. 4: 17, or a predicate *הַשְׁקֵט וְהַבְטָחָה quietness and confidence* Isa. 32: 17; the construct more frequently, either without לְ, *לַעֲשׂוֹת מִשְׁפָּט to do justice* is a joy to the righteous Prov. 21: 15, 13: 19, Gen. 2: 18, or with it, Esth. 5: 8, Ps. 92: 2, Prov. 21: 9 comp. 25: 24; Esth. 1: 7, *הַדְּבָרִים הָאֵלֶּם the words of the wicked* are *לְיָרֵב־דָּם to lie in wait for blood* Prov. 12: 6. In apposition with the subject 2 Sam. 13: 16. Pronouns and predicates referring to an infinitive may be in the masc. as the more primary form, § 198, Jer. 2: 19, or in the fem. as a substitute for the neuter, § 198. a, 1 Sam. 18: 23, 25: 31, 2 Sam. 3: 37, Isa. 1: 12, Jer. 2: 17, 9: 23, 23: 14.

b. The infinitive retains its absolute form, when separate and unconnected, but the construct form is assumed, when it is in close relation with other words. The latter is accordingly used not only as in nouns, which may be in the construct relation with following nouns, but commonly also when governed by a verb, noun or preposition. The absolute infinitive is rarely governed by a verb, *לִמְדֵּי הַיָּטִב learn to do well*, *אֶשְׂרֵי הַטּוֹב redress wrong* Isa. 1: 17, *עַד יֵדָע he knows to refuse the evil*, *וּבַחֹר and to choose the good*, 7: 15, *וְלֹא־יֵלְכוּ בְּדַרְכָּיו הַלָּוִי and they would not walk in his ways*, 42: 24, *וַיִּצְאֵם and refuse* Lam. 3: 45, Job 13: 3, Isa. 57: 20, Jer. 9: 4; still more rarely by a noun *הַדֶּרֶךְ הַטֶּיִל the way of understanding* Prov. 21: 16, 1: 3, and almost never by a preposition 1 Sam. 1: 9. The construct infinitive when governed by a verb or noun is usually though not invariably preceded as in English by the preposition לְ, *אֶשְׂרֵי בֹי I shall be able to fight with him* Num. 22: 11, but see Gen. 37: 4, Ex. 2: 3, etc.; *עַתָּה לְבִרְיָה וְעַתָּה לְמוֹת a time to be born and a time to die* Eccl. 3: 2 ff.; לְ is less frequently omitted in prose than in poetry, *אֲנִי יָדָעְתִּי הַפֶּלֶם thou hast refused to be ashamed* Jer. 3: 3, Mal. 2: 16, Job 33: 32, *מְהִירִים עָלֶיךָ ready to rouse leviathan* Job 3: 8. לְ is not prefixed to an infinitive, which is preceded by a noun in the construct state *בַּשָּׁנָה בָּא in the year of Tartan's*



coming Isa. 20: 1, *נָתַן מָוֹד וְנָתַן מִשְׁכָּר* a time of mourning and a time of dancing Eccl. 3: 4. Such verbs as *בָּרַךְ* to finish, *יָרָא* to fear, *מָנַע* to hinder, and *צִוָּה* used negatively to command not to do anything, may be followed by *מִן* from with the infinitive. Thus *Moses finished בָּרַךְ speaking* lit. *from speaking* Ex. 34: 33, so Lev. 16: 20, Josh. 19: 51 (but *לֵךְ* ver. 49), 1 Sam. 10: 13, 2 Sam. 6: 18, 1 Chron. 16: 2, Ezek. 43: 23, but *בָּרַךְ* *he finished speaking* lit. *to speak* Gen. 18: 33, which is the more usual construction. *נָתַן* *he feared to dwell*, Gen. 19: 30, but *אֶל-הָרָא* *fear not to go down* Gen. 46: 3, Ex. 3: 6, 34: 30; *he hath restrained me מִבָּרַךְ* *from bearing* Gen. 16: 2; *I shall command בְּהִמָּטֵר* *not to rain* lit. *from raining* Isa. 5: 6, though the more usual construction would be *לֹא-יִמָּטֵר* *not to rain* Gen. 3: 11, Ruth 2: 9, 1 Kin. 11: 10, 2 Kin. 17: 15, Jer. 35: 14. *מִן* is also used with the infinitive in other connections in a negative sense *his eyes were dim בָּרָא* *so as not to see* lit. *from seeing* Gen. 27: 1, *בְּעֵשָׂו* *not doing thy ways* *בְּמִצְוֹת* *not finding thy pleasure* Isa. 58: 13, 56: 6, Job 34: 30, 2 Kin. 23: 33 K'ri (once even before a future *בְּיָדֶיךָ* Deut. 33: 11); or to indicate comparison, § 264, *to trust in Jehovah is better בְּבִטְחָן* *than to confide in man* Ps. 118: 8, 9, Eccles. 4: 17, though *לֵךְ* may likewise be retained before the infinitive and comparison be suggested by the connection rather than expressed, *בְּמִצְוֹת* *too little to be* Mic. 5: 1.

c. The preposition *לֵךְ* is used with the infinitive to express (1) design or purpose, *he went up לְעֹבְדָה וְלִשְׁחֻטָּה* *to worship and to sacrifice* 1 Sam. 1: 3, Ex. 21: 14, 32: 29, Lev. 10: 10, 11, Deut. 4: 38, Job 5: 11, 33: 30, Ezek. 17: 14. (2) the result, *thou shalt keep the charge of Jehovah לְעֵשֶׂה* *so as to walk in his ways* *לְשִׁמֹּר* *to keep his statutes* 1 Kin. 2: 3, 4, 14: 8, 1 Sam. 19: 5, Ezek. 17: 15, 18; this may be practically equivalent to a limit of time *he shall eat butter and honey לְעֵד* *until he knows* Isa. 7: 15; or to the Latin gerund in *do בָּרַךְ* *spoke saying* lit. *so as to say*, Lev. 10: 3 (but Num. 6: 23 *אֲמַר* by § 280. 2), *בָּרָא* *created* *so as to make*, made by a creative act Gen. 2: 3, 34: 7, Lev. 21: 9, Deut. 11: 19, 1 Chron. 10: 13, Ps. 103: 20, Jer. 11: 17, 44: 17, Ezek. 14: 13. (3) the time of an action *בְּשִׁלְחָה* *at Joab's sending* i. e. *when Joab sent* 2 Sam. 18: 29, Gen. 24: 63, Ex. 14: 27, Deut. 23: 12. (4) a periphrastic future, *אֲשֶׁר* *that which is to be* Eccles. 3: 15, *בְּהִי-עֲשֶׂה* *what is there to do* i. e. *what shall I do* Isa. 5: 4, 5, 37: 26, 38: 20, 2 Chron. 12: 12, 36: 19, Prov. 18: 24, *הַשֶּׁשֶׁשׁ* *the sun was about to set* Gen. 15: 12, Josh. 2: 5, *הָיָה* *they came to be* 1 Sam. 14: 21. This form of expression may be suggestive of an intended action, *לְבַרֵךְ* *one is to cut*, intends to cut Isa. 44: 14, 2 Sam. 14: 16, 2 Chron. 11: 22, Esth. 7: 8, Prov. 20: 25, Hos. 12: 3; or of possibility, *אֵין* *there cannot be taken from it* Eccles. 3: 14, 2 Chron. 20: 6; necessity, *אֵין* *is to bring out* i. e. *must bring out* Hos. 9: 13, *לֹא* *one must not make mention* Am. 6: 10, Job 30: 6; propriety or duty *לֹא* *is not to be registered* 1 Chron. 5: 1, 9: 25, *כָּנָה* *should one help the wicked* 2 Chron. 19: 2, *לְהַכּוֹת* *you ought to smite* 2 Kin. 13: 19. In some instances it is doubtful whether *לֵךְ* with the inf. is a periphrastic future or is to be otherwise explained Eccles. 9: 1, Jer. 17: 10, Hab. 1: 17, Job 36: 20. Various other prepositions

may precede the infinitive, as *ב* *in*, *כ* *like*, *עד* *until*, *על* *upon*, *לְבַעַן* *in order to*, *לְבַעַן* *because of*, *לְפָנַי* *before*, etc. Their occurrence before finite forms of the verb in lieu of conjunctions is rare and exceptional, Gen. 31: 20. There is an occasional ellipsis of the infin. *הָיְתָה* *to be* after a preposition, *he removed her מִמֶּנִּי מִלִּבָּיָהּ* *from being queen* 1 Kin. 15: 13, Isa. 7: 8, 17: 1, 25: 2, Jer. 48: 2, Job 34: 30.

d. The infinitive in the construct before its subject. *בְּהִבְרָאָם* *in their being created* i. e. *when they were created*; *בַּיּוֹם הַהוּא אֶעֱלֶהם* *in the day of Jehovah God's making earth and heaven* Gen. 2: 4; *לֹא הָיָה מַיִם* *there was no water* *לְשִׁתּוֹת הָעָם* *for the drinking of the people* Ex. 17: 1, 2 Kin. 14: 22; compound subject Jer. 29: 2; pronominal suffix as subject, Lev. 16: 1, Num. 30: 16, Deut. 12: 30, 2 Sam. 5: 13; the infin. and suffix instead of a finite tense, *וְשָׁכְנָתִי* *and my dwelling* (shall be) i. e. *I shall dwell* Ps. 23: 6, so Job 9: 27, Zeph. 3: 20, Dan. 11: 1. Before its object, *וְנָתַתְּ פָּנֶיךָ לְרָשָׁע* *the accepting of the person of the wicked* Prov. 18: 5, *וְהָיָה כֹחַהּ* *to yield its strength* Gen. 4: 12, 1 Kin. 16: 21. Construct before its subject and governing an object, Gen. 5: 4, 13: 10, 41: 39, 46: 30, 50: 14, Ex. 7: 25, Deut. 1: 4, 4: 14, 2 Sam. 14: 13, 1 Kin. 13: 31, 2 Kin. 5: 7, 2 Chron. 34: 19, Isa. 29: 13, Jer. 24: 1, 28: 12, 32: 16, 34: 8, 36: 27, 40: 1. The object interposed before the subject, 2 Sam. 18: 29; a particle *so* interposed Job 34: 22. The infinitive preceded by a noun in the construct state receives the article properly belonging to the noun in Gen. 2: 9, Num. 4: 12, §§ 248. 6. c, 259.

e. The negative adverb ordinarily used with the infinitive is *בְּלֹא*, *I commanded thee לֹא לֵאכֹל* *not to eat* Gen. 3: 11, Deut. 4: 21, 12: 23, 17: 20, 1 Kin. 11: 10, Jer. 35: 8, 38: 26, Ezek. 13: 22, 17: 14, Dan. 9: 11; once *לֹא* *לֵאכֹל* 2 Kin. 23: 10; with the prep. *בְּ* *בְּלֹא* Num. 14: 16, Ezek. 16: 28, *בְּלֹא* occurs before the pret. or fut. Ex. 20: 20, 2 Sam. 14: 14, Jer. 23: 14, 27: 18, Ezek. 13: 3; *עַד-בְּלֹא* four times before a pret. in the same phrase, Num. 21: 35, Deut. 3: 3, Josh. 8: 22, 11: 8.

§ 280. 1. The absolute infinitive, expressing simply the essential idea of the verb apart from all modifications of tense, number and person, may be introduced without logical connection as an exclamation, *הִנֵּה הָרֹג* *lo! slaying oxen!* and *וְשִׁחֲתָהּ* *killing sheep!* *וְשָׁחַט צֹאן אֹכֵל בָּשָׂר* *and drinking wine!* Isa. 22: 13, 21: 5, 59: 4, 13, Jer. 7: 9, Hos. 4: 2, 2 Chron. 31: 10, Job 15: 35, or in apposition to some preceding word by which attention is directed to it, *I will tell you what I will do הֵסֵר* *take away the hedge*, *פָּרַץ* *break down the fence* Isa. 5: 5, 58: 6, 7, Jer. 9: 23, 23: 14.

a. In a very few instances the construct infinitive is similarly used, Ezek. 21: 31, Mal. 2: 13.

2. Or it may be used in an explanatory clause, defining the mode of a preceding action or the circumstances attending it, as the Latin gerund in *do* or the English participle, *they tare me* תָּרַקְנִי *gnashing their teeth at me* Ps. 35: 15, 16, *I will perform all* בְּעֵת וּבְעֵת *beginning and ending* 1 Sam. 3: 12, Gen. 30: 32, Ex. 30: 36, Deut. 9: 21, 13: 16, 27: 8, 2 Sam. 8: 2, Job 15: 3, Isa. 30: 14, 57: 17, Hab. 3: 13, Zech. 7: 3. The principal verb may be thus repeated for the sake of a fuller statement, *we devoted them* ... הִקְדִּישׁוּם *devoting every city, men, women and children* Deut. 3: 6, which is commonly made by adding another verb in the absolute infinitive, *Jehovah will smite Egypt* וְרָפְאוּ נִקְּהָה *smiting and healing* Isa. 19: 22, 1 Kin. 20: 37, 2 Kin. 4: 43, 2 Chron. 36: 15, Jer. 11: 7, 12: 17, Joel 2: 26.

a. Infinitives are thus used as explanatory of a preceding absolute infinitive, Jer. 32: 33, or imperative Isa. 7: 11. A finite verb is added to each infinitive, Isa. 31: 5. The subject of the infinitive differs from that of the principal verb, Jer. 22: 19, 31: 2. Some absolute infinitives are so frequently employed in this subsidiary manner, that they are practically reduced to adverbs, e. g. הִרְחִיק Josh. 3: 16, הִרְחִיב, § 236. 3 (2).

3. Continuing a principal clause it may be used instead of the finite form represented in the preceding verb, and borrow its complexion as to tense and other relations from it, *and they blew with trumpets* וַיִּנְקְצוּ *and brake the pitchers* prop. there was breaking pitchers Judg. 7: 19; *all this* רָאִיתִי וְנָתַתִּי אֶת-לִבִּי *I have seen and applied my heart* Eccl. 8: 9; *they shall buy fields for money* וְכָתוּב *and write the papers* וְהָחוּם *and seal (them)* וְהָקִיר *and take witnesses* Jer. 32: 44.

a. It may thus continue a past tense, Gen. 41: 43, Ex. 8: 11, 1 Sam. 2: 28, 1 Kin. 9: 25, 1 Chron. 5: 20 (change of subject), 2 Chron. 28: 19, Neh. 8: 8, 9: 8, 13, Esth. 3: 13, 9: 6, 12, 16-18, Eccl. 9: 11 (but see 4: 1, 7), Jer. 14: 5, 19: 13, 37: 21, Zech. 3: 4, 7: 5, Dan. 9: 5, 11; or a future, Lev. 25: 14, Num. 30: 3, Deut. 14: 21, Josh. 9: 20, Zech. 12: 10; a jussive future, Esth. 2: 3, 6: 9; imperative Am. 4: 5; present Ezek. 11: 7; participle, Hab. 2: 15; construct infinitive Ex. 32: 6, 1 Sam. 22: 13, 25: 26, 33. A

verbal noun is similarly used, Isa. 8: 6; and occasionally a construct infinitive e. g. for the pret. 2 Chron. 7: 3, fut. 1 Chron. 21: 24, 2 Chron. 7: 17, Obad. ver. 4, part. Jer. 44: 19.

b. The absolute infinitive is sometimes used for a finite form, when no verb precedes in the same sentence, *הָרַב גַּם-שֹׁנֵי רָשָׁר (shall) the fault-finder contend with the Almighty* Job 40: 2. The subject of the infinitive is expressed in this instance, as in others when perspicuity requires it, so *הַחַיִּים רָצוּ וְשָׁבוּ the living creatures ran and returned* Ezek. 1: 14, *שִׁבַּח אֱלֹהִים I praised* Eccl. 4: 2, Gen. 17: 10, Lev. 6: 7, Num. 15: 35, Esth. 9: 1, Ps. 17: 5, Prov. 17: 12.

4. At the beginning of a clause it may be a substitute for the imperative, *זָכוֹר remember the sabbath-day* Ex. 20: 8, *הֵלֵךְ go and say* 2 Sam. 24: 12, Ex. 13: 3, Deut. 1: 16, 5: 12, 16: 1, 31: 26, 2 Kin. 3: 16, 5: 10, Neh. 7: 3, Isa. 37: 30, Jer. 2: 2, 19: 1.

§ 281. 1. The absolute infinitive is often joined with the finite forms to add emphasis or intensity to the idea, which may be variously expressed in English, *בּוֹת תְּבוֹתָהּ thou shalt surely die*, Gen. 2: 17, *רָאוּ רָאֵנוּ we plainly saw* Gen. 26: 28, *שָׁאֵל שָׁאֵל אֶשְׂאֵל asked very strictly* Gen. 43: 7, *הָיָה הַיָּד הַזֶּה I have done very wickedly* 1 Chron. 21: 17, *לֹא הָשָׁמִיד אֶשְׁמִיר I will not utterly destroy* Am. 9: 8.

a. Ewald distinguishes the following cases; when there is (1) a contrast with what precedes, *תִּהְיֶה תִּהְרָגְךָ thou shalt surely kill him* Deut. 13: 10, Judg. 1: 28, 2 Sam. 24: 24, Lam. 5: 22, Ezek. 16: 4, or follows Gen. 2: 16, Deut. 30: 18, Ps. 118: 13, 18, or both the contrasted acts are emphasized, Num. 30: 15, 16, Ps. 126: 6. (2) Implied contrast, as when something is not what might have been expected, Am. 3: 5, or a conditional suggestion is tacitly opposed to its opposite, Ex. 19: 5, Num. 12: 14, Judg. 14: 12, 1 Sam. 12: 25, or a particle of limitation as *כִּי only* sets an act over against every thing beside, Gen. 27: 30, 44: 28, Judg. 7: 19. (3) A question, which involves its own answer, and is rhetorically stronger than a direct statement Gen. 37: 8, Judg. 11: 25, 1 Sam. 2: 27, Isa. 50: 2, Ezek. 14: 3, Zech. 7: 5. (4) An act regarded as absolutely certain or as possessing a high degree of intensity or completeness, Deut. 31: 29, Judg. 15: 2, 1 Sam. 14: 28, 22: 22, 24: 21, 25: 28, 2 Kin. 5: 11, 18: 30, Job 27: 22, Jer. 20: 15, 37: 9, Hos. 4: 17, Joel 1: 7, Am. 5: 5. (5) An earnest asseveration, remonstrance, command or threatening, Gen. 15: 13, Ex. 19: 12, 13, Ruth 2: 16, Job 13: 5, Am. 7: 17, Zech. 11: 17.

b. The infinitive is mostly of the same species with the finite verb to which it is added, Num. 16: 13, 22: 17, Josh. 24: 10, 2 Sam. 17: 10, 11,



2 Kin. 18: 53, although this is not always the case. Thus, the Kal, on account of its greater simplicity of form, may be joined with a derivative species, e. g. Niphal רָסָקוּל רָסָקוּל Ex. 19: 13, 21: 22, 22: 11, 12, 2 Sam. 23: 7, Job 6: 2, Piel Josh. 24: 10 (?), Pual טָיְיָה טָיְיָה Gen. 37: 33, Haphil רָגַרְם רָגַרְם 1 Sam. 23: 22, Hophal בָּוֹת בָּוֹת Ex. 19: 12, Hithpael תִּתְּבֹנֶה תִּתְּבֹנֶה Isa. 24: 19; or one derivative species with another of like signification, תִּתְּבֹנֶה לֹא תִתְּבֹנֶה Lev. 19: 20, תִּתְּבֹנֶה לֹא תִתְּבֹנֶה Ezek. 16: 4, 1 Sam. 2: 16, 2 Kin. 3: 23. Occasionally the infinitive is borrowed from a cognate verb, אָסַף אָסַף Zeph. 1: 2, Jer. 8: 13 (אָסַף and אָסַף), אָסַף אָסַף Isa. 28: 28 (אָסַף and אָסַף), Jer. 48: 9. For the sake of greater emphasis the prolonged form of the plural ending in the future is sometimes adopted in verbs joined with the abs. inf. תִּתְּבֹנֶה תִּתְּבֹנֶה Deut. 6: 17, 11: 22, 1 Sam. 2: 16. The negative adverb commonly stands before the finite form of the verb אֵלֶּיךָ לֹא תִתְּבֹנֶה Num. 23: 25, Jer. 13: 12, rarely before the infinitive and only when special emphasis is laid upon the negative, לֹא תִתְּבֹנֶה תִתְּבֹנֶה Gen. 3: 4, 2 Kin. 8: 10 K'thibh, Ps. 49: 8, Jer. 3: 1, Am. 9: 8.

c. The construct infinitive is very rarely used in such combinations instead of the absolute, תִּתְּבֹנֶה תִתְּבֹנֶה Neh. 1: 7, תִּתְּבֹנֶה Ps. 50: 21; once it is added in a varied form to a preceding construct infinitive, תִּתְּבֹנֶה תִתְּבֹנֶה 2 Sam. 6: 20. The finite verb is repeated, תִּתְּבֹנֶה תִתְּבֹנֶה 2 Sam. 15: 8 K'thibh, Gen. 48: 19, Judg. 5: 7, 1 Sam. 17: 13, to which another verb is added Jer. 10: 25, Obad. ver. 16. Imperatives of the same species Judg. 4: 18, 1 Sam. 24: 12, 2 Sam. 20: 16 or of different species are combined, Isa. 29: 9, Hab. 1: 5, Zeph. 2: 1. A verbal noun takes the place of the infinitive, תִּתְּבֹנֶה תִתְּבֹנֶה Hab. 3: 9, or is added to it Isa. 22: 18.

2. When the absolute infinitive follows the verb it sometimes expresses continuance or repetition particularly with verbs of motion and when two infinitives are connected together, וַיֵּצֵא וַיָּבֹא וַיֵּצֵא and it went out going and returning i. e. it kept going to and fro Gen. 8: 7, so ver. 3, 12: 9, וַיֵּלְכוּ וַיֵּלְכוּ they went on loving as they went 1 Sam. 6: 12, וַיִּדְבֹּר וַיִּדְבֹּר and I spake to you acting early and speaking i. e. continuously and earnestly Jer. 7: 13.

a. Thus, וַיִּשְׁפֹּט וַיִּשְׁפֹּט he judges, judges i. e. is always judging Gen. 19: 9, וַיִּאָּזֶל וַיִּאָּזֶל he is also forever devouring Gen. 31: 15, וַיִּצְרֶה וַיִּצְרֶה he has gone on refining Jer. 6: 29, וַיָּבֹא וַיָּבֹא and he shall come repeatedly Dan. 11: 10, Num. 11: 32, 16: 13, Judg. 14: 9, 2 Kin. 2: 11, Jer. 23: 17, 29: 19. This order of the words, however, quite frequently has the same signification as when the infinitive precedes the verb, and simply expresses certainty or intensity. Thus וַיֵּלְכוּ וַיֵּלְכוּ I will go down with thee to Egypt and I will surely bring thee up Gen. 46: 4, so Josh. 7: 7, 2 Kin. 5: 11. In Num. 24: 10, Josh. 24: 10 וַיְבָרֶךְ וַיְבָרֶךְ might mean kept on blessing these three



times, but not Num. 23: 11 when it had been done but once. When used with the imperative, the abs. infin. always follows: שָׁמְעֵה שְׁמָעֵךְ may mean *hear attentively* Job 13: 17, 37: 2, or *hear on*, continue to hear, Isa. 6: 9, Num. 11: 15, Judg. 5: 23, Jer. 22: 10. The absolute infinitives denoting continuous action in a few instances precede the finite verb הִלְכוּ וְיָצְאוּ they walk, mincing as they walk Isa. 3: 16, Jer. 50: 4.

*b.* When two verbs are connected together to express continuous action, a participle, § 278. 1, is sometimes substituted for the absolute infinitive in the case of one or both, נִלְכָּה וּבִזְכָּה ... הָיָה עֲקָה 2 Sam. 15: 30, הֹלֵךְ וְיָצָא Jer. 41: 6, 2 Sam. 16: 5; an adjective may even take the place of the second, וַיֵּלֶךְ הַלֵּוִי וְהַגִּבֹּרִים Gen. 26: 13, 2 Sam. 5: 10, 1 Chron. 11: 9, הָיָה הַלֵּוִי וְהַגִּבֹּרִים ... וַיֵּלֶךְ Judg. 4: 24; the finite verb is omitted in הָיָה הַלֵּוִי וְהַגִּבֹּרִים Esth. 9: 4, 1 Sam. 2: 26, Jon. 1: 11; the substantive verb takes its place, הָיָה הַלֵּוִי וְהַגִּבֹּרִים Gen. 8: 5, הָיָה הַלֵּוִי וְהַגִּבֹּרִים 2 Chron. 17: 12. The second verb may also be put in one of the finite tenses, הִלְכִים הַלֵּוִי וְהַגִּבֹּרִים Josh. 6: 13, הִלְכִים הַלֵּוִי וְהַגִּבֹּרִים ... הָיָה 2 Sam. 16: 13, 13: 19, or even both verbs 2 Kin. 21: 13.

§ 282. Constructions begun with a participle or infinitive are not infrequently continued in the preterite or future, since these tenses are the fundamental forms of the verb and include within their scope all the relations of time and mode, לָקַח יְתִימִים *in order to widows' being their prey* and יִבְזֹוּ *that they may plunder orphans* Isa. 10: 2, הוֹדִיל בֹּזְלֵיהֶם *leading counsellors away spoiled* and יַהֲרֹגֵם *he maketh judges fools* Job 12: 17.

*a.* The absolute infinitive may thus be continued by the preterite, Josh. 6: 13, Jer. 23: 14, or the future Job 15: 35, Isa. 58: 5-7. The construct infinitive by the preterite 1 Sam. 4: 19, 2 Chron. 16: 7, Ezek. 13: 8, 16: 31; Vav consec. pret. Gen. 9: 14, Josh. 23: 16, 1 Kin. 2: 37, 2 Kin. 18: 32; future, 1 Kin. 8: 35, Job 11: 5, 33: 17, Isa. 1: 15; Vav consec. fut. Ps. 50: 16, 92: 8, Isa. 30: 12, Ezek. 25: 15. Participles by the preterite, 2 Sam. 3: 34, Ps. 15: 2, 3, 22: 30, Am. 5: 7, 8; future Ps. 49: 7, 104: 32, Isa. 5: 8, 31: 1; Vav consec. fut. Gen. 27: 33, 1 Sam. 2: 6, Job 3: 21, Jer. 13: 10.

§ 283. The dependence of one verb upon another is most distinctly expressed by putting the second verb in the infinitive. The second verb may, however, be in form coordinated with the first by being put in the same or an equivalent tense with or without a copulative, the true relation between the verbs being left to be inferred

from their obvious signification, הוּאֵיל הֵנֶךָ *he was willing, walked* i. e. *he was willing to walk* or *walked willingly* Hos. 5: 11, לֹא אוֹסִיף עוֹד אֲרִימָם *I will no more add to pity* i. e. *will not again pity* Hos. 1: 6, בְּשִׁבְרִים הֵלֵךְ *being early to go* or *going early* Hos. 6: 4, הוּאֵל וְרָאִיתִי *shall I endure and see* i. e. *endure to see* Esth. 8: 6, אִם יֵהְיוּ עֹשִׂים בְּרָאִי וְעָשִׂיתִי וְעָשִׂיתִי *and made Abimelech king* i. e. *in making him king* Judg. 9: 16, Deut. 1: 5, 31: 12, Job 6: 9, 19: 3, Prov. 23: 35, Cant. 2: 3, Isa. 42: 21, 52: 1, Lam. 4: 14, Zeph. 3: 7, Zech. 4: 10.

a. This coordination most frequently occurs, when the second verb expresses the principal idea and the first simply qualifies it, and might consequently be rendered by an adverb, אַל תִּרְבֵּי דְבָרֶיךָ *do not multiply speak* i. e. *speak much* 1 Sam. 2: 3, Ps. 51: 4, הִתְעִיפוּ שָׁחֵהוּ *they have deepened corrupted* i. e. *deeply corrupted* Hos. 9: 9, וַיִּשָּׁחֵהוּ וַיִּרְדֵּן *and he hastened and ran, ran hastily* 1 Sam. 17: 48, 16: 16, Ps. 37: 7, Isa. 3: 26. In other instances of this sort the second verb is put in the infinitive וַיִּסְקֶה שֵׁנִיתָ Gen. 8: 10 *and he added to send* or *וַיִּסְקֶה וַיִּשְׁלַח* 1 Sam. 19: 21 *and he added and sent, for he sent once more*; תָּשׁוּב לִרְאוֹתָ Job 7: 7 *return to see* or *שִׁבְהִי וְרָאִיתִי* Eccl. 4: 7 *return and see for see again*; הֵקָרִיב לָבוֹא *brought near to come, came near* Gen. 12: 11, נִתְּחַטֵּף לְבָרֶחַת *didst hide thyself to flee, flee secretly* 31: 27, הָקַשְׁתָּ לְשֵׂאִיל *thou hast been hard in asking, asked what is hard* 2 Kin. 2: 10, 1 Kin. 14: 9, Ps. 33: 3, 126: 2, 127: 2, Joel 2: 20, Am. 4: 4, Jon. 4: 2, Mic. 6: 8, 13. This order is sometimes reversed and the qualifying verb put in the infinitive, thus we find both הֵבֵלָה הָיְתָה *he was wonderfully helped* 2 Chron. 26: 15 and הָיְתָה הֵבֵלָה *he did wonderfully* Joel 2: 26.

b. In the following instances the verbs thus co-ordinated have different subjects, אוֹיְבֵי נִסְחֵבֻּם *I shall be able, we shall smite him* i. e. *I shall with our aid be able to smite him*, Num. 22: 6, לֹא תוֹסִיפִי דְקָרְאוּךָ *thou shalt not add they shall call thee* i. e. *thou shalt no more be called by them*, Isa. 47: 1, 5; or are in different tenses, לֹא יָדַעְתִּי אֲכַלֶּה *I know not (how) I shall flatter* i. e. *how to flatter*, Job 32: 22; וְיָדַעְתִּי וְאֶחָדָהוּ *I knew and might find him* i. e. *how to find him*, Job 23: 3.

## OBJECT OF VERBS.

§ 284. When the predicate is a verb it may be extended by the addition of a direct or indirect object, an adverb or some other qualifying expression. The object of a transitive verb ordinarily stands after both the verb

and its subject, and if it is an indefinite noun is distinguished simply by its position or by its relation to the verb as determined by its meaning; if a definite noun, or a demonstrative, relative, or interrogative pronoun, it may, at the pleasure of the writer, be further distinguished by prefixing to it **הַ** the sign of the definite object; if a personal pronoun, it is suffixed either to **הַ** or to the governing verb.

a. The usual order of words in Hebrew is verb, subject, object, Gen. 1: 1, 21; but in a circumstantial clause, § 309, the subject, to which attention is specially drawn, precedes the verb 1: 2, 2: 5, 6. Of two objects the near will precede the remote 3: 20, 5: 2, and the direct the indirect 2: 20, 21; and subsidiary expressions follow 1: 24, 26, 2: 8, 3: 8. If the object, whether direct or indirect, be a pronoun, it will immediately follow the verb 1: 17, 22, 29, 2: 19, 4: 15, 25. The order is, however, liable to such modifications as emphasis may require. Thus, if stress be laid upon the subject, it may precede the verb 3: 13, 4: 15, Ps. 3: 6, from emphasis of contrast Ps. 1: 6 or of parallelism Ps. 2: 1, 2, 10. So the object may precede the verb, whether direct, Gen. 3: 10, 15, 18, (emphasis of parallelism) Ps. 3: 8, or indirect (emphasis of contrast) Gen. 1: 5, 3: 16, 17 comp. ver. 14 4: 5 comp. ver. 4; the remote object may precede the near (emphasis of parallelism) Ps. 2: 8, or the indirect may precede the direct Gen. 1: 5, 8, 10, 3: 21. The time, place and manner of an action belong properly at the end of a clause Gen. 1: 9, 20, 3: 8, 14; though they may be placed at the beginning 1: 1, 3: 19, or wherever perspicuity or emphasis may seem to demand 3: 24, 4: 24. The removal of a word from its natural position to the end of a clause is also sometimes emphatic, thus the subject Ps. 34: 22, the indirect pronominal object Ps. 4: 4, and the vocative **יְהוֹה** ver. 7.

b. A noun, which is the direct object of a verb, may receive **הַ**, whether it is definite, § 249, by signification, as a proper noun, *God tempted Abraham* **וַיִּסְּאוּ אֱלֹהִים אֶת-אַבְרָהָם** Gen. 22: 1, or is made so by the article, *God saw the light* **וַיַּרְא אֱלֹהִים אֶת-הַאֹר** Gen. 1: 4, a pronominal suffix, *take, now, my blessing* **וְעַתָּה לֵקחַ בְּרָכָתִי** Gen. 33: 11, or construction with a definite noun, *Jacob called the name of the place* **וַיִּקְרָא יַעֲקֹב שֵׁם הַמָּקוֹם** Gen. 35: 15. The particle **הַ** is not essential in any of these cases and is often omitted, particularly in poetry. If several definite nouns are connected together as the object of a verb or if a verb has more than one definite object, **הַ** may be repeated before each of them, *I have given this land ... the Kenite and the Kenizzite, etc., etc.,* Gen. 15: 18-21; *they stripped Joseph of his coat the full-length coat* Gen. 37: 23, Ex. 35: 11-19, Lev. 7: 3, 4, 2 Chron. 29: 18, 19; or it may stand before a part of them only, Ex. 33: 2, Deut. 12: 6, 1 Kin. 1: 44, or it may be omitted altogether, Deut. 11: 14. In a very few instances the article is

dropped after **אֵל**, which of itself indicates the definiteness of the noun, *he reared up for himself אֵל-מַצֵּבֶת the pillar* 2 Sam. 18: 18; *and carver strengthened אֵל-מַצֵּבֶת gilder* Isa. 41: 7, where the omission of the article is poetic, § 250; *אֵל-אֶחָד 1 Sam. 26: 20* is definite in thought, if not in form, as David meant himself; Lev. 20: 14, Judg. 7: 8, 2 Sam. 4: 11, Job 13: 25, Eccl. 7: 7, Ezek. 16: 32.

c. Pronouns with **אֵל**: *אֵל-אֶת this ye shall eat* Lev. 11: 9; *put אֵל-אֶת this (fellow) in the prison* 1 Kin. 22: 27, Gen. 44: 29, Ps. 92: 7; *אֵל-אֶת whom they have cast into the prison* Jer. 38: 9; *he knew אֵל-אֶת-בְּנֵי-אֶת what his youngest son had done to him* Gen. 9: 24; *אֵל-אֶת-בְּנֵי-אֶת whom hast thou reproached?* Isa. 37: 23. It does not occur before the neuter **אֵל**; Jer. 23: 33 is only an apparent exception, since it stands before the entire expression quoted from the words of the people. It is also extended sometimes to the following words, which partake to a certain degree of the pronominal character, **כָּל** *all, every*, Gen. 1: 29, 8: 21, 9: 3, 41: 48, 56, **אֵל** *any one, each* Ex. 21: 28, Num. 21: 9, **אֶחָד** *one* 1 Sam. 9: 3. With personal pronouns, **אֵל-אֶת** Gen. 32: 1, or **אֵל-אֶת** Gen. 48: 20 *and he blessed them*.

d. A noun, about which a statement is to be made, sometimes stands absolutely and is preceded by the sign of the object, **אֵל-אֶת-הַבַּיִת** *as for the iron, it fell* 2 Kin. 6: 5; **אֵל-אֶת-כָּל-אֵלֶּה** *as for all these (they were) men of valour* Judg. 20: 44; **אֵל-אֶת-הַקְּוִי** *as for my statutes they did not walk in them* Ezek. 20: 16, 17: 21, 35: 10, 43: 7, 44: 3, Dan. 9: 13, Hag. 2: 5, Zech. 8: 17; so also in a sort of loose apposition to preceding statements Ex. 1: 14, 1 Kin. 6: 5, Ezek. 14: 22. **אֵל** occasionally stands in a similar manner before a noun placed absolutely, **אֵל-אֶת** Isa. 32: 1, Ex. 27: 3, 19, 2 Chron. 7: 21, Eccl. 9: 4. Some regard **אֵל** as the sign of the object in such passages as **אֵל-אֶת-הַבַּיִת** 1 Sam. 17: 34, and refer to the fact that the Arabic conjunction is followed by the accusative when it is used in the sense of *together with*; more probably, however, **אֵל** is the preposition *with*, § 240, and the passage is to be rendered *the lion came and (that too) with the bear*, so Gen. 49: 25, Num. 3: 26, Josh. 17: 11, 1 Sam. 26: 16, 1 Kin. 11: 25, etc.

e. By an impersonal construction of passive verbs their subject is sometimes converted into the object, which in fact it logically is, **אֵל-אֶת-הָאָרֶץ** *dandum est terram, let the land be given* Num. 32: 5, **אֵל-אֶת-הַדְּבָרִים** *and there was told to Rebekah (i. e. some one told her) the words of Esau* Gen. 27: 42, so Gen. 4: 18, 17: 5, Ex. 10: 8, 21: 28, 25: 28, 27: 7, Lev. 10: 18, 13: 56, 14: 48, 16: 27, Num. 14: 21, 26: 55 (but see ver. 53), Deut. 12: 22, 20: 8, Josh. 7: 15, 2 Sam. 21: 11, 22, 1 Kin. 2: 21, Esth. 2: 13, Ps. 72: 19, Prov. 16: 33, Jer. 35: 14 (but active construction ver. 16), 38: 4, 50: 20, Ezek. 16: 4, Hos. 10: 6, Am. 4: 2. This construction is sometimes extended to neuter verbs in familiar phrases, which have become associated with an active idea, **אֵל-אֶת-הַבַּיִת** *let not be evil in thine eyes (i. e. do not regard as evil) the thing* 2 Sam. 11: 25, **אֵל-אֶת-הַבַּיִת** *and there was to him (he had)* Josh. 17: 11, 1 Sam. 20: 13, Josh. 22: 17, Neh. 9: 32, so with **אֵל-אֶת-הַבַּיִת** Hag. 2: 17. In 2 Kin. 18: 30 **אֵל-אֶת-הַבַּיִת** *the city shall be given*, the verb agrees with **אֵל** notwithstanding its reception of the sign of the object (**אֵל**).



is omitted in the parallel passage, Isa. 36: 15), so Num. 5: 10. This impersonal construction is often indicated without  $\text{אֵין}$  by the lack of agreement between the verb and the noun, which shows that the latter is regarded not as the subject but as the object. So with passives Gen. 2: 23, 10: 25, 35: 26, Ex. 12: 16, 13: 7, 31: 15, Lev. 2: 8, Num. 26: 62, 28: 17, Job 22: 9, Ps. 87: 3, Isa. 21: 2, Dan. 9: 24. With  $\text{הָיָה}$  *there was*,  $\text{יָרָהּ בְּלִי-יָרֵךְ}$  Gen. 5: 23, 31 (but  $\text{יָרָהּ יָרֵךְ}$  vs. 14, 17, 27), 15: 17, Ex. 12: 49, 28: 32, Num. 9: 6, Deut. 21: 3, Josh. 18: 12 K'thibh, 19: 33 (but see ver. 29), Eccl. 2: 7, Isa. 8: 8.

f. The object of a verb is often omitted when it can be easily supplied from the context,  $\text{וַיָּבֵא וַיִּבְרָא}$  and *he brought* (them) Gen. 2: 19. Sometimes the object is a pronoun referring to something not yet mentioned,  $\text{אֶרְאֶהוּ}$  *I shall see him*, viz. the star spoken of afterwards Num. 24: 17, or which is emphatically suppressed altogether  $\text{לֹא אֶשְׂרֹבֶנּוּ}$  *I will not turn it back* Am. 1: 4, leaving the imagination to supply what it is. In the language of the Hebrew grammarians an intransitive verb is  $\text{פָּעַל עוֹמֵד}$  *a verb that stands still*; a transitive is  $\text{פָּעַל יוֹצֵא}$  *a verb that goes out*; if it has one object, it is  $\text{יוֹצֵא לְשֵׁנִי}$  *going out to a second*, another than its subject; if it has two objects, it is  $\text{יוֹצֵא לְשֵׁנֵי שְׁלֹשָׁה}$  *going out to a third*.

g. Derivatives from verbs that govern a direct object, may do the same,  $\text{כְּמַהפָּקֶת אֱלֹהִים אֶת-סוּדוֹם}$  *like God's overthrow of Sodom* Isa. 13: 19,  $\text{לְשֵׁנִי אֶת-יְשׁוּעָתִי}$  *for the salvation of thine anointed* Hab. 3: 13, Gen. 2: 9, Ex. 9: 20, 1 Kin. 1: 40, Isa. 22: 2, Ezek. 34: 12.

§ 285. Many verbs, which are not properly transitive, are nevertheless capable of a transitive construction; thus

1. Verbs signifying plenty or want:  $\text{הָבֵית מְלֵא הָאֲנָשִׁים}$  *the house was full (of) men* Judg. 16: 27,  $\text{שָׂבַעְתִּי עֲלוֹת אֵילִים}$  *I am sated (with) burnt-offerings of rams* Isa. 1: 11,  $\text{הָכֵרְנִי כֹל}$  *we lacked every thing* Jer. 44: 18, Gen. 27: 45, Prov. 3: 10. Here belongs that peculiar Hebrew idiom, which expresses abundance by such phrases as the following:  $\text{הַהֲרָב תִּלְכָּהּ הָלֶב}$  *shall run (with) milk* Joel 4: 18, Ezek. 7: 17, Ex. 3: 8,  $\text{מִיַּדְּךָ בָּרָחַם}$  *mine eye runneth down (with) water* Lam. 1: 16;  $\text{עָלָה כָּלֹו קַמְשׁוֹנִים}$  *it had all come up (with) thorns* i. e. was overgrown with them, Prov. 24: 31, Gen. 40: 10, Isa. 5: 6.

a. In these and similar phrases the result of an action is regarded as its object; so,  $\text{צִיָּחַם צִיָּחַם הָעֵצִים}$  *growing up with trees* i. e. producing trees Eccles. 2: 6;  $\text{יָבֵהּ תִּבְרָה מִפִּי יָשָׁר}$  *buddeth forth wis-*



dom Prov. 10: 31; זָבָרוּ דְּבָרֵי-רָע *they overflow with deeds of wickedness* Jer. 5: 28; וַיִּשְׁלַח צְפָרֵי-לֵים *and it shall creep i. e. swarm with frogs* Ex. 7: 28.

2. Verbs signifying motion may have for their object the place which it immediately concerns, whether it be directed upon it, to it, or from it, וַלְכֶנָּה אֶת כָּל-הַמִּדְבָּר *and we went (through) all the wilderness* Deut. 1: 19, and figuratively, הֵלֵךְ צְדָקוֹת *walking (in) righteousness* Isa. 33: 15, וַיָּבֹאוּ הָעִיר *and they came into the city* Josh. 8: 19, וַיֵּצְאוּ אֶת-הָעִיר *they went out (of) the city* Gen. 44: 4, וַיֵּלְכוּ אֶת-רֹאשׁ *they went up (to) the top of the mountain* Ex. 17: 10, וַיֵּרְדּוּ שְׁאוֹל *they shall go down (to) Sheol*, Ps. 55: 16, וַיַּהֲרִיחוּ *they hasten (to) her wall* Nah. 2: 6, Gen. 13: 10, Deut. 2: 27, Judg. 19: 18, Job 29: 3, Isa. 57: 2, Jer. 16: 8, 18: 2, 3, 44: 14, Ezek. 17: 12.

3. Intransitive verbs may, as in other languages, govern their cognate noun, הִלֵּמְתִּי חֲלֹם *I have dreamed a dream* Gen. 37: 9; וַיִּסְפְּדוּ שָׁם מִסִּפּוֹד *and they lamented there a lamentation* Gen. 50: 10; יָהֵבִי תְהוֹבֵלִי *ye will be vain a vanity i. e. utterly vain* Job 27: 12; or even one from a different root if it be related or analogous in signification, הָיִיתִי כְדוּלָּה קְיָאֲתִי *I have been zealous a great fury* Zech. 8: 2, אֶשְׁכָּן הַמָּוֶת *I shall sleep death i. e. the sleep of death*, Ps. 13: 4, Isa. 6: 11.

a. For additional examples see Gen. 1: 11, 27: 34, 43: 16, Lev. 26: 36, Josh. 22: 20, Judg. 8: 24, 2 Sam. 12: 16, 1 Kin. 1: 12, 40, Ps. 14: 5, 144: 6, Prov. 1: 19, 17: 27, Isa. 1: 13, 5: 1, 6, 8: 10, 42: 17, Jer. 17: 18, 23: 20, Ezek. 18: 3, 21: 5, 22: 29, 27: 35, Hos. 10: 4, Jon. 1: 10, 16, 4: 1, 6, Zech. 1: 2. Sometimes the expression is made more emphatic by placing the noun before the verb, 1 Kin. 2: 16, 20, Ps. 139: 22, Jer. 30: 14. In several instances the verb governs a relative which has a cognate noun as its antecedent, Gen. 27: 41, Deut. 28: 53, 1 Kin. 3: 28, Ps. 89: 51, 52, Zech. 13: 6.

4. Any verb may take as its object a noun which defines the extent of its application, הָיָה אֶת-רַגְלָיו *he was diseased in his feet* 1 Kin. 15: 23; וְיִהְיֶה אֲנִי בְּכֶסֶד *in the throne will I be greater than thou* Gen. 41: 40; וְנִשְׁקָפוּ אֶת-פְּנֵיהֶם *let us look one another in the face* 2 Kin. 14: 8, 11.

a. This like the Greek accusative of specification applies to any part or possession of the subject, which is particularly concerned in the action of the verb, *אָרָא אֶת־קוֹלִי I cry as to my voice*, with my voice Ps. 3: 5. *תָּהָא אֶת־יָדְךָ as to thy hand*, by thy hand, *דִּדְּסָתָהּ אֶת־הַגּוֹיִם Ps. 44: 3*, which is better than to regard these as cases of explanatory apposition, *I viz. my voice, thou viz. thy hand*; *תָּהָא אֶת־כַּנְיֹתָיִךְ as to thy horses*, with thy horses, Hab. 3: 15, Ex. 6: 3, 1 Sam. 25: 26, 33, Ps. 17: 10, 13, 32: 8, 60: 7, Isa. 10: 30, 26: 9; or to any circumstance which stands in general relation to it, *יָמָא אֶת־דַּרְכָּא as to the way* Ps. 2: 12, *הִפְּתָרְךָ אֶת־הַדְּרֹכָא in respect to oblation* Isa. 40: 20. Comp. after adjectives Job 11: 9, 15: 10. Sometimes this limitation or specification is made by the preposition *לְ* 1 Kin. 10: 23, Jer. 30: 12, or *בְּ* 2 Chron. 16: 12.

§ 286. 1. When a noun or pronoun is regarded as the indirect object of a verb, the relation is indicated by means of the appropriate preposition.

a. The various prepositions with which different verbs may be construed and the consequent effect upon the meaning of the latter can be learned in detail from the lexicon. A few peculiar usages may here be noted: e. g. the use of *בְּ* in (1) after such verbs as *אָרָא* (also direct object) *to seize or hold*, *הִחֲזִיק* (also direct object) *to lay hold of or hold fast*, *הִבֵּן* (also with *לְ* or *אֶל*) *to cleave to*, *בָּחַר* (also direct object) *to choose*, *הִאֲמִין* (with *לְ* *to believe*) *to believe in*, *בָּטַח* (with *אֶל* *to trust to*) *to trust in*; the preposition in all these cases suggesting penetration of the object and adhering to it. (2) After certain verbs of sense *נָחַם* (also with direct object, *אֶל*, *עַל* or *עִד*) *to touch*, *שָׁמַע* (also with direct object, *לְ*, *אֶל* or *עַל*) *to hear, hearken to*; with *הִרְיָח* *to smell*, *רָאָה* or *הִתְהַוָּה* *to see* it suggests that the sense is delightfully fixed upon its object, *to smell with pleasure, to gaze upon with delight*. (3) After verbs of motion it may have the sense of association *with*, *בְּ* *בֹאֵא to come with* i. e. *to bring*, Ps. 66: 13, *בְּ* *הִלָּךְ to go with* i. e. *to take*, Ex. 10: 9, so *בְּ* *עָבַד to perform service with* or by means of any one i. e. *to impose service upon him* Ex. 1: 14. (4) In a partitive sense (the part being contained in the whole) after *אָכַל to eat*, Ex. 12: 43-45, Lev. 22: 11, Judg. 13: 16, *לָחַם to eat* Ps. 141: 4, *שָׁתָה to drink* Prov. 9: 5, *הִשְׁתָּחָה to give to drink* Ps. 80: 6 and the like; *מִן* may be similarly used (the part taken from the whole) Lev. 7: 21, Dent. 26: 14, Ezr. 2: 63. (5) After verbs denoting hostility (violent collision and penetration), *בָּנִיחַ to deal treacherously with*, *בְּ* *נִלָּחַם to fight with*, *בְּ* *נִשְׁבַּח to trespass against*, *בְּ* *נִרְבָּה (also with direct object) to rebel against*, *בְּ* *הִתְרַבָּה (also with אֶל or עַל) anger burned against*.

b. Verbs denoting fear or shame are followed by *מִן* *from*, since one instinctively turns away from that which excites these emotions, so *פָּחַד*, *נִבֵּן*, *רָאָה*, *נִבֵּן*, which also take a direct object, and *בֹּשָׁם*, *הִתְרַבָּה* etc.

c. Any verb may be followed by *לְ* to indicate the indirect object *to* which something is done, *הִלָּךְ אֶת־לָהֶם to them* Gen. 1: 28, *I have given לָהֶם*

to you, ver. 29, or for which something is done (dative of advantage) e. g. *to fear for* or *on behalf of* Hos. 10: 5, *to be zealous for*, *to fight for*, *to pray for*, *plead for* etc. It is thus used pleonastically with suffixes referring to the subject of the verb *go for thee* i. e. *go thou*, *flee thou*, *we are cut off for us* i. e. so far as we are concerned Ezek. 37: 11. The verb *to be* with *ל* may mean (1) *to be or belong to any person* *it shall be or belong to thee* i. e. thou shalt have it Josh. 17: 18. (2) *to be for or serve as any thing* *and it shall be for a sign* Ex. 13: 16, or with *ל* both of the person and the thing, *it shall be to thee for a sign* ver. 9, Gen. 1: 29, 47: 24, Ex. 4: 16, 10: 7. (3) *to be unto or to become* *he shall become a nation*, Gen. 18: 18, 2: 7, 10, 24, Ex. 4: 3, 4, Isa. 21.

d. Pronominal suffixes attached to verbs ordinary represent the direct object, but are occasionally used when the objective relation is indirect, *thou hast given me the land of the south* Judg. 1: 15 for *thou hast given to me*, which occurs in the same verse; *grant them to us* Judg. 21: 22; *I would declare to him* Job 31: 37. So in a few instances after intransitive verbs, *he grew up to me as to a father* Job 31: 18, *shall dwell with thee* Ps. 5: 5, 13: 5, *encamping against thee* 53: 6, perhaps Isa. 35: 1, see § 55. 1, Isa. 65: 5, Jer. 20: 7, comp. § 102. 2.

2. Many verbs vary their construction without any material difference of meaning according to the form of the conception in the mind of the speaker or writer, being followed by one preposition or by another or by none at all, as he views the relation as direct or indirect, and if the latter, under one aspect or another: thus, *they went out from the city* may be expressed by the direct relation, *יצאו את־העיר* Gen. 44: 4, or by the indirect, *יצאו בן־העיר* Josh. 8: 22; *to fight* is followed by *עם* with Josh. 10: 29, by *ב* in (*in eam*) ver. 31, by *על* against ver. 38, by *את* Judg. 12: 4.

a. A number of verbs may be construed either with a direct object or with *ל* to, in reference to, thus, *to love* any one and *to have love* to any one, *to cure* and *to perform a cure* for any one, *to save* and *to grant salvation* to any one, *to destroy* and *to bring destruction* to any one, *to hear* and *to give ear to*; *to tell* with or without *ל*; *to justify* takes a direct object except Isa. 53: 11 where it has *ל*; *to deliver* has *ל* once Jon. 4: 6; so *to honour* Ps. 86: 9, Dan. 11: 38. Both constructions occur with the same verb in the same sentence 1 Kin. 1: 9, Ps. 21: 9, 47: 7; see also 2 Chron. 16: 12. By a usage which belongs for the most part to the later books *ל* is sometimes prefixed to nouns explanatory of a direct object 1 Chron. 5: 26, 29: 20, 2 Chron. 25: 10, Ezr. 8: 24,

Neh. 9: 32, **and** sometimes to the direct object itself, Ps. 69: 6, 116: 16, Isa. 11: 9, Jer. 40: 2, Lam. 4: 5, Ezek. 26: 3, 1 Chron. 16: 37, 29: 12, 22.

b. As the object of an action may, in certain cases, be regarded as the instrument with which it is performed, some transitive verbs also admit a construction with **בְּ** *with*, thus **תִּפְּצֹר בְּתִפְּצֹרְךָ** *blow the trumpet* Hos. 5: 8, **נִפְּצֹר בְּנִפְּצֹרְךָ** *and he blew with the trumpet* Judg. 3: 27; **פָּרַשׁ תְּהִלָּתוֹ בְּ** *to spread forth the hands* Ps. 143: 6, but followed by **בְּ** *to spread forth with the hands* Lam. 1: 17; see also 2 Chron. 26: 15, Prov. 25: 20.

3. By a condensed style of expression (*constructio praeagnans*) prepositions are sometimes connected with verbs, to whose meaning they are not strictly conformed; thus, motion may be suggested by the preposition though the verb of itself implies no such idea, **תְּחַלֵּל לְאֶרֶץ** *thou hast profaned to the ground* i. e. profaned by casting to the ground, Ps. 89: 40, 74: 7, Ezr. 2: 62, **פָּתְרוּ אִישׁ אֶל־רֵעֵהוּ** *they trembled one unto another* i. e. one turned tremblingly to another, Jer. 36: 16 **בְּפִתְּחֵי הַקֳּרְנִים** *thou hast answered (by saving) me from the horns of the wild-oxen* Ps. 22: 22. Different objects may also be attached to a verb, whose meaning is in strictness adapted only to one (*zeugma*) *thou hast shown me (life and) favour* Job 10: 12.

a. Zeugma may also occur in the case of subjects of a verb, *the roaring of the lion, the voice of the fierce lion and the teeth of the young lions are broken* Job 4: 10.

§ 287. Some verbs have more than one object, viz.:

1. The causatives of transitive verbs: **וְהִמְלֵאתִי אֹתָם** *and I will make thy oppressors eat their own flesh* Isa. 49: 26; **לֹא הָרַגְנִי אֶת־כָּל־אֵלֶּה** *he would not have caused us to see all these things* Judg. 13: 23; **יִנְחֵלָהּ אֶת־שְׂרָאֵל** *he shall cause Israel to inherit it* Deut. 1: 38, 3: 24, Num. 20: 26, Judg. 1: 24, Ps. 25: 4, 45: 5, Jer. 23: 22.

a. This applies to the causatives of verbs of plenty or want, Gen. 42: 25, Ps. 8: 6, Jer. 13: 13, Ezek. 9: 7, or of motion, § 285, Deut. 1: 22, 2 Sam. 15: 25, Job 28: 11, Cant. 1: 4.

2. Verbs whose action may be regarded under different aspects as terminating upon different objects, or which, under the rules already given, may take a direct object of more than one kind, *all אשר צוה אלו which God commanded him* Gen. 6: 22; *להורח את-בני ישראל את כל- להוורח to teach the children of Israel all the statutes* Lev. 10: 11; *הביח את-כל-אויבי לך thou hast smitten all my enemies on the cheek* Ps. 3: 8; *שאו-ידכם להיש lift up your hands to the sanctuary* Ps. 134: 2; *והרים מהמה and he shall discomfit them a discomfiture* Deut. 7: 23.

a. Some verbs take a direct object of both person and thing as *שאל to ask* Deut. 14: 26, Isa. 45: 11, Hag. 2: 11, *רפר to instruct* Prov. 31: 1, *צוה to command* Ex. 4: 28, Deut. 1: 18, *ענה to answer* 1 Sam. 20: 10, Job 9: 3, *פליז to treat well or ill*, Gen. 50: 15, 1 Sam. 24: 18 (comp. *קרב* Ps. 21: 4, *שחר* Prov. 13: 24), and the like. Or the second object may be that of place after verbs implying motion 2 Chron. 6: 38, Nah. 1: 8; or of a noun cognate to the verb, Gen. 49: 25, Ex. 3: 9, 1 Sam. 1: 6, 1 Kin. 12: 8, Isa. 14: 6, 22: 17; or of specification, Gen. 3: 15, 37: 21, Deut. 22: 26, 33: 11, 1 Kin. 19: 21, Ps. 17: 11, perhaps 68: 22, § 256. 3. b, Jer. 2: 16, 40: 14. A verb may even have three objects of different kinds Judg. 15: 8.

3. The instrument of an action, the material used in its performance, its product, or its result, is often regarded as its secondary or remote object, *והכבדו אלו אבן and they overwhelmed him with stones* Lev. 24: 23; *והגדלו אתם and thou shalt gird them with a belt* Ex. 29: 9; *thy seed אשר-תזיל את-האדמה with which thou shalt sow the ground* Isa. 30: 23; *והיצר את-האדם עפר and he formed the man of dust* Gen. 2: 7; *אשר שלחתי for which I have sent it* Isa. 55: 11; *והבנה את-האבנים מזהב and he built the stones into an altar* 1 Kin. 18: 32.

a. The instrument of an action regarded as its remote object: Num. 24: 8, 2 Chron. 14: 6, Ps. 5: 13, 18: 33, 32: 7, 104: 6, Isa. 37: 6, 41: 2, Ezek. 13: 22, 18: 7, Mal. 2: 13. The material: Ex. 24: 5, 25: 39, 26: 31, 37: 10, 38: 3, 39: 30, 1 Kin. 6: 21, 22, 7: 48-50, Ezek. 13: 10. The product: Gen. 27: 37, *מקשה* Num. 10: 2, *רקע* 17: 3, *אשר* Deut. 15: 14, *אבן* 28: 24, *ראשים* Judg. 7: 16, *ברכות* Ps. 21: 7, *שקט* 74: 2, Isa. 37: 26, *קר* Ezek. 4: 3. The result: *I will make all thine enemies פנה back*, oblige them to turn their backs in flight Ex. 23: 27, Ps. 18: 41, 21: 13; *I will not make you כלה*



*destruction*, destroy you Jer. 5: 18, 46: 28, Ezek. 11: 13, 20: 17. The instrument may likewise be indicated by the preposition *בְּ* *by* or *with* Lev. 8: 32, Josh. 10: 11; the material by *מִן* *from* or *out of* Gen. 2: 19, Ex. 39: 1; the product by *לְ* *to*, *into* Isa. 41: 15, Jer. 1: 18.

4. Some verbs may govern the subject and predicate of a subordinate clause, *לָדַעַת רָשָׁע בָּסָל* *to know wickedness* (to be) *folly* Eccl. 7: 25, the latter, if it be an adjective or participle, will remain without the article, § 263, *שָׁמַעְתִּי אֶפְרַיִם מִתְנוּדִיד* *I have heard Ephraim bemoaning himself* Jer. 31: 18, *אָתָּה רָאִיתִי צַדִּיק* *thee have I seen righteous* Gen. 7: 1. Or they may govern two nouns in apposition, the second of which suggests a comparison or is explanatory of the aspect under which the first is viewed, *תִּבְדֹּל קִשְׁתָּם כְּשִׁוְנָם* *their tongue as their bow* Jer. 9: 2, 1 Kin. 11: 19, Isa. 42: 25, Hos. 14: 3, Am. 5: 1.

a. The predicate object frequently indicates a state or condition, *eat it unleavened* Lev. 10: 12, *take the king alive* Josh. 8: 23, 9: 12, 1 Sam. 8: 1, 2 Kin. 8: 13, Prov. 1: 12. The presence of the article in such cases would show that the word was not a predicate, *when he saw* *אָרָא הַמַּלְאָךְ* *the angel that smote* 2 Sam. 24: 17; *בָּכָה* would mean that *he saw the angel smiting*, in the act of so doing, Gen. 21: 9, 27: 6, 37: 17, Ex. 14: 30, Num. 7: 89, 11: 10, 22: 6, 23, 31, 2 Kin. 2: 10, 8: 12, 19: 8, 1 Chron. 15: 29, Esth. 5: 13. In 2 Kin. 9: 25 *אָתָּה רֹכֵב עַל הָרָבָבִים* *and thee riding* the pronouns are in their separate form and *אָרָא* is attached to the predicate participle. Such a clause may be subordinated to *קוֹל* uttered as an exclamation or to *שָׁמַעְתִּי אֶת־קוֹל* as well as to *שָׁמַע* itself, *קוֹל דּוֹדִי דּוֹפֵק* *the sound of my beloved knocking!* equivalent to *hark!* or *I hear my beloved knocking* Cant. 5: 2, Gen. 4: 10, 1 Kin. 1: 41; *וַיִּשְׁמְעוּ אֶת־קוֹל יְהוָה אֱלֹהִים בְּהַחֲלֹץ* *and they heard the sound of Jehorah God walking* Gen. 3: 8, Deut. 4: 33, 5: 23, Isa. 6: 8. *רָאָה* *to see*, when the predicate is an adjective, admits a twofold construction, either *he saw* *אָרָא בֵּרִטּוֹב הָאוֹר* *the light that it was good* Gen. 1: 4, 12: 14, 13: 10, or *saw* *בֵּרִטּוֹב הָעֵץ* *that the tree was good* 3: 6.

5. If an active verb is capable of governing a double object, its passive may govern the more remote of them, *וַיִּמְלְתֶם אֶת בָּשֶׁר עֲרֻלְתְּכֶם* *and ye shall be circumcised in the flesh of your foreskin* Gen. 17: 11, *וַתִּמְלֵא הָאָרֶץ אֹתָם* *and the land was filled with them* Ex. 1: 7, *שָׁלְחָה קִשָּׁה* *sent* (or charged) *with a painful message* 1 Kin. 14: 6.

a. Thus the passive of a causative, Job 7: 3; of a verb implying motion, Gen. 12: 15; of a verb of plenty or want, Isa. 2: 7, 8; a passive having as its object a thing, Ex. 34: 34; a cognate noun, Jer. 14: 17; object of specification, 2 Sam. 15: 32, Dan. 9: 25; instrument, 1 Sam. 17: 5, 1 Kin. 22: 10, Isa. 1: 20; material, 1 Kin. 6: 7, Hab. 2: 19; product, Ex. 25: 31, *חֶמֶץ* Lev. 10: 14, Isa. 24: 12, Mic. 3: 12; a predicate, *it shall be eaten unleavened* Lev. 6: 9. Sometimes the more remote object is made the subject of the passive verb which then governs the nearer object, *וְהָרָאָה אֹתוֹ הַכֹּהֵן* and it shall be shown the priest Lev. 13: 49, but on the other hand *וְהָרָאָה אֶתְּךָ* which thou wast shown Ex. 26: 30.

b. The agent of a passive verb may be indicated by *ל* as the one to whom the action belongs, *וְהוֹשִׁיבֵנוּ לָּהּ* we are accounted by him strangers Gen. 31: 15, 14: 19, Ex. 12: 16, 1 Sam. 2: 3 K'ri, 15: 13, 23: 21, Neh. 13: 26, *וְהַחֲבֵל לָּהּ* probably shall be held under pledge by it as its debtor Prov. 13: 13, 14: 20, *וְהַחֲבֵל לְבַעֲלָיו* kept by its owner, Eccl. 5: 12 (but *וְהַחֲבֵל לְךָ* kept for thee 1 Sam. 9: 24), Jer. 8: 3; or less frequently by *מִן* as the one from whom the action proceeds, *וְהָיָה לָּהּ מִן הַשָּׁמַיִם* not reserved by the Almighty? Job 24: 1, 28: 4, Ps. 37: 23, Eccles. 12: 11, Dan. 8: 11 K'ri. It is only in the later books of the Bible that the passive construction is adopted to any extent as a substitute for the active, Neh. 6: 1, 7, Esth. 4: 3.

## ADVERBIAL EXPRESSIONS.

§ 288. The predicate of a proposition may be further qualified

1. By adverbs, which commonly stand after the words to which they refer, *וְהָיָה טוֹב מְאֹד* and behold (it was) very good Gen. 1: 31; *וְהִכְלֵט הָרִיבָהּ* and he was greatly provoked Neh. 3: 33; *I am מְאֹד הָרִיבָהּ שְׂכָרְךָ* thy exceeding great reward prop. thy reward very much Gen. 15: 1.

a. Adverbs may for emphasis precede the words, to which they belong, Ps. 47: 10. Adjectives belonging to the subject may of course be qualified in the same manner as though they were found in the predicate.

2. By nouns used absolutely to express the relations of time, place, measure, number, or manner.

a. Thus time when: *בֵּרַךְ וּבֹקֶר וְצָהֳרָיִם* evening and morning and noon will I pray Ps. 55: 18; *tarry here הַיָּלֵלָה* to-night Num. 22: 8; *Gideon came רֵאשׁ הַחֲצִיטָּרָה* at the beginning of the watch Judg. 7: 19, Ex. 34: 22, Deut. 4: 10, 1 Kin. 19: 8, Ps. 74: 2, Jer. 18: 7, 9, 28: 16, Hos. 7: 5, Zech. 1: 8; once in the phrase *from generation הַדֹּר* to generation Ex. 17: 16. Time how long: *and he shall shut up the house שִׁבְעַת יָמִים* seven days Lev. 14: 38: *the land rested שְׁנָיִם וְשָׁלֹשִׁים* eighty years Judg. 3: 30, Gen. 5: 3, 14: 4, Lev.

26: 34, 35, Deut. 4: 9, 2 Sam. 20: 4, Ps. 45: 7, sometimes with  $\text{אֵת}$  when definite Ex. 13: 7 comp. ver. 6, Deut. 9: 25.

b. The place where: the absolute use of nouns in this sense is most frequent in the familiar words,  $\text{בַּדֶּלֶת}$  *at the door of* Gen. 18: 1, Judg. 9: 35,  $\text{בַּיִת}$  *at the house of* Gen. 38: 11, Num. 30: 11, 1 Kin. 16: 32, and a few proper names compounded with the latter,  $\text{בֵּית-לֵחֶם}$  *at Bethlehem* 2 Sam. 2: 32,  $\text{בֵּית-אֵל}$  *at Bethel* Hos. 12: 4; other examples are more sporadic Josh. 1: 4, 1 Sam. 2: 29, 1 Kin. 8: 43, Job 22: 12,  $\text{כְּפָרֶיךָ}$  Lam. 5: 6, *appear at the face of the Lord* Ex. 34: 23 (comp. 23: 17  $\text{אֶל-פָּנֶיךָ}$ ). The place whither: Gen. 31: 21, mostly after verbs of motion, § 285. 2, Gen. 43: 18, 1 Sam. 5: 12, Ps. 139: 8.

c. Measures of space:  $\text{שְׁלֹשׁ אַמּוֹת גָּבוֹהַּ}$  *three cubits high* Ezek. 41: 22;  $\text{חֲמִשָּׁה אַמּוֹת אָרְזָה}$  *five cubits as to (in) length* Ex. 27: 1; *he went יוֹם אֶחָד a day's journey* 1 Kin. 19: 4. Weight: 2 Sam. 14: 26.

d. Number:  $\text{שִׁבְעַת פְּעָמִים יָשָׁב}$  *return seven times* 1 Kin. 18: 43; *he offered sacrifices כְּמִסְפָּר בָּנֵיהֶם according to the number of them all* Job 1: 5.

e. Manner, answering to the Greek adverbial accusative: *ye shall dwell בְּבִטְחָה in security* Deut. 12: 10; *ye shall not go רוֹבְחָה loftily* Mic. 2: 3; *the tribes went up לְיִשְׂרָאֵל לְחֻשְׁאֵל according to a law of Israel*, or this may be in apposition with what precedes, it is a law of Israel Ps. 122: 4; *thou shalt not go there לְפָנֶיךָ לְפָנֶיךָ for fear of briars* Isa. 7: 25; *to serve him בְּאַחַד שֵׁנִים with one consent* prop. *shoulder* Zeph. 3: 9, 2 Sam. 23: 3, 2 Kin. 5: 2, Ps. 144: 12, Prov. 10: 4, Jer. 31: 7, 32: 11, Lam. 1: 9, Hos. 12: 15, 14: 5, Zech. 2: 8.

### 3. By nouns preceded by a preposition forming a qualifying phrase.

a. When successive nouns are governed by the same preposition, the preposition will be repeated before each, if the particulars are regarded separately, Ex. 7: 28, 29, 9: 3, 33: 1 (hence the sing. suff.), Num. 19: 16, 18, 19, 1 Sam. 14: 15, 2 Sam. 6: 5, 2 Kin. 23: 4, 5, 2 Chron. 8: 13, Jer. 9: 24, 25, 29: 18, but not if they are viewed together in the mass, 1 Sam. 27: 8, 2 Chron. 8: 7, Ezr. 3: 12, Job 19: 24, Dan. 9: 6. The preposition may be repeated before nouns in apposition  $\text{לְיִשְׂרָאֵל לְחֻשְׁאֵל}$  2 Sam. 18: 5, or not  $\text{הָיָה בְּיָמָיו}$  Hab. 3: 15; and in poetry is sometimes to be supplied from a parallel clause, Job 34: 10, Isa. 15: 8, 61: 7, Mic. 7: 12.

### NEGLECT OF AGREEMENT.

§ 289. The general rule that verbs, adjectives, and pronouns agree in gender and number with the noun to which they respectively relate, is subject to some remarkable exceptions. These are for the most part due to two principal reasons. First, regard is had to the

sense rather than to the form. And secondly, when the predicate precedes its noun or is separated from it by intervening words, the accidents of gender and number in the subject may not have engaged the thoughts before it is uttered, or attention may have been diverted from them by words spoken since; in this case there is a natural tendency to adopt a primary in preference to a secondary form, that is to say, the singular may be used where strict conformity to the subject would require the plural, and the masculine may in like manner take the place of the feminine.

1. When a plural subject is viewed in its totality, rather than in its several parts, related words may be put in the singular.

a. Thus, *וְהָיָה דְבָרֶיךָ* *let thy words come to pass* Judg. 13: 12, *הַנִּשְׁפָּטִים הַנִּשְׁפָּטִים* *upright are thy judgments* Ps. 119: 137, *אֲנִיָּהּ בְּפִיָּהּ* *her wounds are incurable* Mic. 1: 9, 1 Kin. 10: 12, Isa. 32: 11, 59: 12, Jer. 4: 14, 12: 4, 51: 48, Zech. 6: 14. When a predicate consists of several verbs or adjectives, one of which precedes and the rest follow the noun, the latter commonly agree with it in number, while the first may be put in the singular, *וַיִּקְרָא הַשָּׂרֵסִים וַיִּגְדְּלוּ* *and the porters called and told* 2 Kin. 7: 11, Esth. 9: 23, Ezek. 14: 1.

2. Or if a plural subject is viewed distributively and regard is had to each particular included in it, related words may be put in the singular.

a. Thus, *וְבֵרַכְתֶּם בְּרִיְכָהּ* *they that bless thee shall each be blessed* Num. 24: 9, *וְהָיָה כָּל הַחֹתֵם בָּהּ* *they who profane it shall every one be put to death* Ex. 31: 14, *וְהָיָה מִכָּל הַצְדִּיקִים וְהָיָה מִכָּל הַצְדִּיקִים* *they take away the righteousness of the righteous from each of them* Isa. 5: 23. Examples in verbs, *וְהָיָה* Deut. 18: 3, Job 6: 20, Prov. 14: 1, Isa. 34: 13, Jer. 48: 41, Ezek. 39: 15, Nah. 3: 7, Hab. 2: 6, Zech. 11: 5. Pronouns, Josh. 2: 4, 1 Chron. 29: 8, Ps. 62: 5, Jer. 44: 9, Zech. 14: 12.

3. Nouns, which are plural in form but singular in signification, commonly have verbs, adjectives and pronouns agreeing with them in the singular.

a. Thus, *בָּרָא אֱלֹהִים* *God created* Gen. 1: 1, *בִּנְיָנוּ יִהְיֶה* *its owner shall be put to death* Ex. 21: 29, *אֲדֹנָיִם קָטָה* *a hard master* Isa. 19: 4, *הַיָּחִידִים* *thy youth is renewed* Ps. 103: 5. When the word *אֱלֹהִים* refers to

false deities, the sense is plural and it is construed accordingly, *בְּהִלְכֵּם אֱלֹהִים* *so may the gods do* 1 Kin. 19: 2. This polytheistic plural is used even where a single idol is referred to Ex. 32: 4, 8; but see Neh. 9: 18. But where it refers to the true God, it is with few exceptions construed in the singular. Yet see Gen. 20: 13, 35: 7, Ex. 22: 8, Deut. 5: 23, Josh. 24: 19, 1 Sam. 17: 26, 36, 2 Sam. 7: 23, Jer. 10: 10, 23: 36; here and in some similar passages there is a formal agreement in the plural, perhaps because attention is directed to the supreme Being in general and to the fulness and variety of the divine perfections without specific reference to the divine unity. Comp. Gen. 1: 26, 11: 7, Ps. 11: 7, 58: 12, Isa. 6: 8.

4. Plural names of irrational objects of either gender may be joined with the feminine singular.

a. Thus, *הַחַיִּים שֶׁלֹּהֶם הָיָה* *the beasts of the field pant* Joel 1: 20, *הַמַּיִם שֶׁלֹּהֶם* *its floods wash away* Job 14: 19, *הַמַּלְאָכִים שֶׁלֹּהֶם* *pangs have seized her* Jer. 49: 24, *הַכִּנּוֹת שֶׁלֹּהֶם* *jackals, their lair* Isa. 35: 7, Gen. 49: 22, 1 Sam. 4: 15, Job 12: 7, 27: 20, Ps. 18: 35, 37: 31, 44: 19, 73: 2 K'thibh. In objects devoid of personality the individual is of small account and may be easily sunk in the mass. A *pluralis inhumani* may consequently be regarded as equivalent to a collective and construed with the singular, the feminine being adopted as a substitute for the neuter, § 198. a. The same principle prevails in the construction of neuter plurals in Greek, *τὰ ζῷα τρέχει*.

5. Collective nouns may have verbs, adjectives and pronouns agreeing with them in the plural.

a. Thus, *וַיַּחֲזִיקוּ הָעָם* *and the people hastened and passed over* Josh. 4: 10, *אֶת הַצֹּאן שֶׁלֹּהֶם* *lost sheep* Jer. 50: 6, *כָּל הָעֵדָה שֶׁלֹּהֶם* *all the congregation, all of them are holy* Num. 16: 3, 27: 3, 35: 25, 1 Sam. 17: 28, 2 Sam. 24: 17, Jer. 8: 3, 13: 10, 48: 36. Where a collective is regarded as one body, it is construed as a singular; when it is contemplated with reference to the individuals embraced within it, all related words are put in the plural, *וַיִּשְׁתַּחֲוֶה הָעָם וַיִּסְתָּכְרוּ* *the people was oppressed and the people hid themselves* 1 Sam. 13: 6, Ezek. 14: 22. Nouns not properly collectives, used in a collective sense, are similarly construed, Ex. 1: 10, Judg. 7: 7, 1 Sam. 12: 21, 1 Kin. 5: 17, 2 Kin. 7: 10, Job 39: 19, 21, Ps. 119: 103, Prov. 28: 1, Isa. 14: 11, 28: 3, Ezek. 17: 23.

b. When a predicate consists of more than one verb or adjective, the first sometimes agrees with it formally in the singular and the rest logically in the plural, *וַיִּשָּׂא כָל הָעֵדָה וַיִּקְרָא* *and all the congregation lifted up and uttered their voice* Num. 14: 1; *וַיִּשְׁמְעוּ הָעָם וַיִּבְרְחוּ* *and the people believed and they heard* Ex. 4: 31, Gen. 46: 26, Judg. 1: 4, 1 Kin. 16: 16.

c. The noun *אֶרֶץ* *land, earth*, which is properly a feminine singular, may, when it is put for its inhabitants, be construed with the masculine plural, Gen. 41: 57, 1 Sam. 14: 25, 2 Sam. 15: 23, Ps. 66: 4. Names of na-



tions borrowed from those of their progenitors, as Israel, Edom, Amalek, may be strictly construed in the masculine singular, Ex. 17: 11, Am. 1: 11, or as a collective in the masculine plural, Hos. 8: 2, Ob. ver. 6, 2 Sam. 10: 17, or again in the feminine singular, whether this arises from a prominent reference to the land or from the frequent personification of a people as a maiden, 2 Sam. 10: 11, Jer. 13: 19, 49: 17, Nah. 2: 1, comp. 1 Sam. 27: 8; so **עַם** *people* in the following examples, **עָשָׂה לְעַמּוֹתָיִךְ** *thy people has done wrong* Ex. 5: 16, **יְהוָה יֹשְׁבֵי הָאָרֶץ** *the people dwelling* Judg. 18: 7, Jer. 8: 5. Different constructions may be united in the same passage, Jer. 48: 15, Hos. 14: 1. In 1 Sam. 17: 21 the verb agrees not with **יָשָׁרְאֵל** but with **מִנְיָהּ**, which is in apposition with it.

6. Masculine verbs, adjectives and pronouns are sometimes used when females are spoken of, or when the nouns to which they refer are feminine, from a neglect to note the gender where no stress is laid upon it.

a. Thus, **וַתְּהַלְלֶיהָ** *and they* (queens and concubines) *praised her* Cant. 6: 9; **יְהוָה דָּלָה עִמָּךְ** *with you* (Ruth and Orpah) *as ye have dealt* Ruth 1: 8; **מֵתֵי** *my dead* (Sarah) Gen. 23: 4. This neglect of gender is most frequent in pronouns both as referring to females, Ex. 1: 21, 2: 17, Num. 36: 6, Judg. 11: 54, 19: 24, 21: 12, 22, 1 Sam. 6: 7, 2 Sam. 6: 22, and to feminine nouns, Ex. 11: 6, 22: 25, Lev. 6: 8, 27: 9, Num. 3: 27, 33, Deut. 27: 2, 5, 1 Sam. 10: 18, Isa. 34: 17. It is comparatively rare in verbs, (many apparent instances are impersonal constructions, § 284. e), **נָשָׂא** 1 Sam. 2: 20, 25: 27, 1 Chron. 2: 48, **וַתִּקְרָא** Isa. 57: 8, **וַתִּהְיֶה** Jer. 3: 5, **וַתִּבְּרֹא** Ezek. 22: 4, Job 3: 24, 16: 22, unless they precede the subject, **לֹא-נִשְׂאתָ אֹתָם הָאָרֶץ** *the land could not bear them* Gen. 13: 6, **תִּרְדּוּ תִרְדּוּ** *tremble ye careless women* Isa. 32: 11, 1 Kin. 8: 31, 22: 36, 2 Kin. 3: 26, 13: 20, Eccl. 7: 7, Isa. 14: 11, 47: 11, Jer. 51: 46. In Isa. 14: 9, 33: 9 the nearer verb agrees with its noun, while the more remote does not; so in adjectives 1 Kin. 19: 11, but the reverse Dan. 1: 15. Both gender and number neglected, 2 Kin. 12: 14, Job 42: 15, Ps. 57: 2, Mic. 2: 6. Lack of agreement in adjectives and participles, 1 Kin. 22: 13, Ps. 119: 137, 2 Chron. 3: 11. A feminine predicate attached to a masculine noun Eccl. 8: 11, 10: 15 is anomalous.

§ 290. 1. When a compound subject, § 247. 1, is regarded as forming one whole the predicate is put in the singular; otherwise it may be put in the plural referring to them all, or it may agree with the nearest noun or with the principal word to which the rest are subordinate.

a. Singular predicate: **כֶּסֶם וְזָהָב רַב־יָבֹלָה** *silver and gold is multiplied* Deut. 8: 13, Gen. 9: 2, 1 Sam. 20: 31, **יְהוָה** 1 Kin. 5: 8, 6: 7, Neh. 6: 12, Esth. 4: 3, Jer. 14: 15, 49: 24, Hos. 4: 11, so attributive Josh. 11: 4 and

pronoun Gen. 10: 12. Plural predicate: Ex. 5: 1, 7: 20, 17: 10, Judg. 8: 12, *וְהָיוּ* 1 Sam. 31: 7, even after nouns connected by *או* or Deut. 22: 1, 4, so pronouns Lev. 13: 38. Agreement with nearest noun: *ye and your wives have spoken* Jer. 44: 25, Num. 12: 1, Deut. 13: 7, Job 19: 15, 28: 18. *I and my maidens will fast* Esth. 4: 16, *בָּא וְיֹאבָב דָּוִד וְיָבֹב הַשִּׁמְרֵי הַשָּׂדֶה* the servants of David and Joab came 2 Sam. 3: 22, 16: 18, 20: 10, Gen. 3: 8, 7: 7, 14: 15, Ex. 1: 6, 21: 4, 1 Sam. 25: 42, 1 Kin. 1: 41, 2 Kin. 4: 7, 2 Chron. 11: 14, Jer. 41: 16. Singular predicate before a compound subject and plural after: Gen. 9: 23, 14: 8, 33: 7, Ex. 4: 29, 7: 10, 10: 3, 1 Sam. 27: 8, Jer. 39: 1, 4, 43: 2, comp. Gen. 11: 29, Num. 3: 4.

2. If a predicate refers equally to two words of different genders, it will be put in the masculine in preference to the feminine, *אֲבְרָהָם וְשָׂרָה זָקְנִים* Abraham and Sarah were old Gen. 18: 11, 24: 55, Ex. 9: 19, Lev. 3: 1, Esth. 4: 14, Ps. 55: 6, Prov. 27: 9, Jer. 22: 26, 30: 19, Joel 1: 9, 13; if they are of different persons, the predicate will be put in the second in preference to the third, and in the first in preference to either of the others, *אֲנִי וְיוֹנָתָן בְּנֵי נָחֻשָׁה* I and Jonathan my son will be 1 Sam. 14: 40, 20: 23, *אַתָּה וְאַהֲרֹן אֶתְּהִי וְרַבְרָאִים* thou and Aaron thy brother and ye shall speak Num. 20: 8.

§ 291. The plural is sometimes used indefinitely, where only one is intended.

a. Thus, *they hated him for his dreams*, though he had told them but one Gen. 37: 8, *בַּמִּטָּה* with staves, a staff 1 Sam. 17: 43, Gen. 8: 4, 13: 12, 19: 29, 21: 7, *בְּנוֹתָיו* 46: 15, *הַלְוִיִּת* Ex. 21: 22, Num. 26: 8, Judg. 12: 7, *אֶחָד* 14: 5, 2 Chron. 16: 14, Job 19: 1, 21: 32, Zech. 9: 9. The singular may also be used distributively, where the plural is intended, *they two dreamed* *הָלְדוּם* a dream, Gen. 40: 5.

§ 292. Nouns in the dual have verbs, adjectives, and pronouns, agreeing with them in the plural, *עֵינֵי לֵאָה רַכּוֹת* the eyes of Leah were tender Gen. 29: 17.

§ 293. If two or more nouns are united in the construct state the predicate ordinarily agrees with the first as the leading word in such combinations: it may, however, agree with the second, if that is the more important, or the predicate might with propriety be referred

directly to it, שָׂדֵי־חֶשְׁבֹן הָאֵלֶּל *the fields of Heshbon languish* Isa. 16: 8, נִמְצְאָה לָּם נֶפְשֹׁתַיִם אֲבוֹנִים *is found the blood of the souls of the poor* Jer. 2: 34, 1 Kin. 17: 16, Job 21: 21, 29: 10, 38: 21.

a. The predicate agrees generally though not invariably with the second noun when the first is כֹּל, or an abstract expressing a quality of that which follows, וְיָמֵי בְלִיַּדְרֵשֶׁת *and all the days of Seth were* Gen. 5: 8, וְהַיָּצִיאוּ בְלִיַּתְהֶנָּצִים *and all the women went out* Ex. 15: 20, מִבְּחַר בְּנִשְׁאָיו *the choice of his captains were drowned* ver. 4, Job 32: 7, 33: 21 K'thibh, Isa. 22: 7, Hab. 2: 8.

§ 294. The abrupt changes of the person from the third to the first or second, and *vice versâ*, which are especially frequent with the prophets and psalmists, Isa. 1: 29, Ps. 81: 15-17, are due to the boldness and vividness of their conceptions, in virtue of which they often pass in the course of the same sentence from speaking of God to speaking in his name, and from describing men to directly addressing them.

a. Examples of change of person referring to God, Ps. 18: 48, 49, Isa. 44: 24, 25; to men, Ruth 4: 4, 1 Sam. 6: 4, Ps. 49: 19, 20, 91: 13, 14, Isa. 5: 8, 31: 7, 33: 2, Jer. 12: 13, Ezek. 13: 4-7, Hab. 2: 15; the same person used successively of God and man, Ex. 7: 17, Zech. 2: 13-15. The language of address may be continued in the third person, when a noun or participle is introduced as a vocative, *take you censers*, קֹרַח וְכָל־עֲדָתוֹ *Korah and all his company* Num. 16: 6, 1 Kin. 22: 28, Job 17: 10, 18: 4, Ps. 18: 51, 65: 7, Isa. 10: 5, 22: 16, 48: 1, 54: 1, Dan. 9: 4, Obad. ver. 3, Mic. 1: 2; a superior may be respectfully addressed in the third person 2 Sam. 14: 17. So a person may speak of himself in the third person Job 12: 4, 13: 28, especially in polite phrase as 'thy servant', 'thy handmaid' 2 Sam. 17: 38, 1 Kin. 1: 17, 27. Change of person may also be occasioned by introducing the language of others with no formula of citation Job 21: 19, or by passing from direct to indirect quotation Job 19: 28, 22: 17, 35: 3. The occasional combination of the pronoun of the first person with a verb in the third is to be explained by an ellipsis, הִנֵּנִי יָשָׁר *behold I (am he who) has laid* Isa. 28: 16, הִנֵּנִי יוֹסֵף *behold I (am he who) will add* 29: 14, 38: 5, Ps. 6: 3.

b. A different turn is sometimes given to a sentence from that which was apparently intended at first, so that there is a lack formal correspondence between one part and another (anacoluthon), Gen. 3: 22, 23, 23: 13, Num. 15: 29, 35: 23, Job 11: 13.

§ 295. In Hebrew as in other languages there is the

occasional ellipsis of a word which can be readily supplied from the context, *לְמוֹעֵד אֲשֶׁר שָׁמוּעַל* *for the appointed time which Samuel appointed* 1 Sam. 13: 8, Dent. 11: 2, 1 Kin. 11: 25, 2 Kin. 25: 10 comp. Jer. 52: 14, 2 Chron. 34: 22, Zech. 7: 7.

a. In poetry one parallel clause is frequently to be supplied from another, Job 20: 2, 22: 23, 27: 14, 39: 27, 42: 3, Ps. 18: 42, 20: 8, 113: 5, 6, 127: 3, Prov. 23: 17, Isa. 48: 11 (or supply שָׁם from ver. 9), 63: 18 (or הָאָרֶץ), Dan. 12: 3, Zech. 9: 17.

### REPETITION OF WORDS.

§ 296. The repetition of nouns may denote

1. Distribution, *שָׁנָה שָׁנָה* *year by year* Deut. 14: 22, *בֹּקֶר בֹּקֶר* *in the morning, in the morning* i. e. *every morning* 2 Sam. 13: 4, 2 Chron. 13: 11, Isa. 28: 19, *אִישׁ-אֶחָד* *one man for each tribe* Josh. 3: 12, 4: 2; so with numeral adjectives, § 255. 4, *שִׁבְעָה שִׁבְעָה* *by sevens* Gen. 7: 2, Num. 3: 47, Zech. 4: 2, and adverbs, *מֵעֵת מֵעֵת* *little by little* Ex. 23: 30.

a. So also *שָׁנָה אַחֲרֵי שָׁנָה* *year after year* 1 Sam. 1: 7, *שָׁנָה שָׁנָה* *year after year* 2 Sam. 21: 1; *יּוֹם יּוֹם* Gen. 39: 10, 1 Chron. 12: 22, *יּוֹם יּוֹם* Esth. 2: 11, and once without repetition *יּוֹם* Jer. 7: 25 *daily, day by day*; *הַרְחֵבִים בְּרָחֵבִים* *fifty (cubits) at each end* and so on throughout Ex. 27: 18; *אִישׁ אִישׁ* *any one or every one* Ex. 36: 4, Lev. 18: 6, 20: 2, 22: 4, 18, 24: 15, Num. 1: 4, 4: 19, 49, Ezek. 14: 4. Additional examples, Num. 13: 2, 17: 17, Josh. 21: 40, 22: 14, 1 Chron. 9: 27.

2. Plurality, *דֹּר־דֹּר* *generation and generation* i. e. *many generations* Deut. 32: 7, *צוֹ לָצִי צוֹ לָצִי* *precept upon precept, precept upon precept, line upon line, line upon line* Isa. 28: 10, 13, *בְּאֵיתָּ בְּאֵיתָּ* *pits on pits* Gen. 14: 10; or with the implication of diversity, *אָבֶן אָבֶן* *a weight and a weight* i. e. *weights of two sorts* Deut. 25: 13, *לֵב לֵב* *a double heart* Ps. 12: 3.

a. So also *דֹּר דֹּר* *generation, generation* Ex. 3: 15, Prov. 27: 24 K'thibh, *דֹּרֵי דֹרֵי* *generation, generations* i. e. *many generations* Ps. 72: 5, 102: 25, Isa. 51: 8. Additional examples, Gen. 25: 23, Judg. 5: 22, 1 Kin. 6: 27, 2 Kin. 3: 16, 21: 16, 1 Chron. 28: 14-17, 2 Chron. 11: 12, Ezr. 10: 14, Esth.

1: 7, 3: 12, 4: 13, 8: 17, Eccl. 1: 4, Ezek. 40: 41, Joel 4: 14; *וְהוּא* *who* and *who* i. e. what different persons Ex. 10: 8. Phrase repeated to indicate repetition, Ex. 26: 21, 25, 28: 34, Num. 7: 11, 17: 21, Jer. 51: 46.

3. Emphasis or intensity, *צֶדֶק צֶדֶק* *justice, justice* i. e. *nothing but justice* Deut. 16: 20, *עֲמֹק עֲמֹק* *exceeding deep* Eccl. 7: 24; so with adverbs, *בְּאֵזֶר בְּאֵזֶר* *mightily, mightily* Gen. 7: 19, and even a conjunction, *וְגַם* *because even* Lev. 26: 43.

a. The name repeated in urgent calling, Gen. 22: 11, 46: 2, Ex. 3: 4. Emphatic repetitions, Deut. 2: 27, 28: 43, Judg. 11: 25, 2 Sam. 13: 25 (*אֵל*), 20: 20, 2 Chron. 4: 3, Jer. 44: 9, Lam. 1: 16, Ezek. 40: 5, with the suggestion of inevitable certainty, Gen. 43: 14, Esth. 4: 16, Isa. 8: 9. Phrase repeated, 2 Sam. 16: 16, 1 Kin. 18: 39, Ps. 92: 10, 93: 3, 130: 6, Eccl. 4: 1, Isa. 27: 1, 5, 28: 1, 3, 4, 53: 7, Ezek. 14: 22, 16: 6, Zech. 12: 12-14, by way of resumption after a parenthesis or interruption, Judg. 9: 16, 19, Ps. 56: 5, 11, 12. Refrain in poetry, Ps. 42: 6, 12, 43: 5; Cant. 2: 7, 3: 5 etc.; Isa. 2: 11, 17; 9: 11, 16, 20, 10: 4; 48: 22, 57: 21. Sometimes a word is repeated without special emphasis for the sake of adding a further description *בֵּית הַיהוָה* *the house* viz. *the house of Jehovah* 2 Chron. 5: 13, Gen. 35: 14, 2 Sam. 6: 2, Ezek. 44: 19.

b. Sometimes the second word is put in a different gender from the first, *כָּל־מִשְׁכָּל וְכָל־מִשְׁכָּל* *all kinds of support* Isa. 3: 1, comp. Jer. 48: 19, or a different number, *הַמְּזִיר הַמְּזִירִים* *a heap, two heaps* Judg. 15: 16, *שָׁמָּה וְשָׁמָּה* Eccl. 2: 8, Judg. 5: 30, Ps. 19: 7. Or a cognate word may be employed, *וַיִּשְׁמָה וַיִּשְׁמָה* *waste and desolate* Ezek. 6: 14, 33: 29, *שִׁבְעָה וְשִׁבְעָה* Lev. 23: 3, Job 30: 3, Nah. 3: 17. Words of like sound may be thus emphatically joined together (paronomasia) *וְהוּא הוּא* Gen. 1: 2, 18: 27, Isa. 24: 1, 3, 4, 29: 2, 6, Zeph. 1: 15; three words Nah. 2: 11; in successive clauses and opposed in sense Isa. 5: 7.

c. Instances occur of triple repetition, *קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ* *holy, holy, holy*, Isa. 6: 3, *אֶרֶץ אֶרֶץ אֶרֶץ* *O earth, earth, earth*, Jer. 22: 29, Jer. 7: 4, Ezek. 21: 32, Ex. 25: 35.

§ 297. A separate pronoun may be added to a nominal suffix for the sake of emphasis, *מִיָּתִי מִיָּתִי* *my dying, mine* 2 Sam. 19: 1, *אֲתָּה יִרְדּוּךָ* *thee, thee shall they praise* Gen. 49: 8, or to a noun to which it refers, *לְשֵׁת* *to Seth, to him also* Gen. 4: 26, 10: 21; and in various other ways beside, which are more or less significant, pronouns may be repeated, or may stand in the same clause with the nouns which they represent.

a. Pronoun added to a suffix, Num. 14: 32, Deut. 5: 3, 1 Sam. 25: 14,



1 Kin. 1: 26, 2 Chron. 35: 21, Ps. 9: 7, Dan. 8: 1, Hag. 1: 4, Zech. 7: 5; with **אֲנִי** before the pronoun, Gen. 27: 34, 1 Sam. 19: 23, 2 Sam. 17: 5, 1 Kin. 21: 19, Prov. 23: 15, Eccl. 2: 15, Jer. 25: 14, 27: 7, with **אֲנִי** Prov. 22: 19. Separate pronoun as a subject repeated, Gen. 20: 5, Ps. 76: 8, Isa. 43: 11, or followed by **הֵיכָה** with a suffix, Gen. 9: 9, Ex. 14: 17. Pronoun emphatically prefixed and resumed by a suffix, Gen. 17: 4, Deut. 4: 4, 1 Chron. 9: 22, 22: 7, 28: 2, 2 Chron. 28: 10, Ps. 35: 13, 41: 13, 69: 14, Zech. 9: 11. Pronoun as an object emphatically prefixed to the verb and repeated after it, 1 Sam. 9: 13, 2 Kin. 9: 27.

b. Noun as a subject emphatically prefixed resumed by a pronoun, Gen. 3: 12, 42: 11, Num. 15: 30, Prov. 10: 22, 24, 28: 10, Jer. 12: 6, Mic. 7: 3. Noun as an object emphatically prefixed resumed by a suffix, 1 Sam. 25: 29, Isa. 8: 13, or by the noun repeated, Lev. 7: 8, 19, 27, or by a noun in apposition Lev. 7: 25, Num. 35: 30. Noun governed by a preposition resumed by a suffix, Gen. 2: 17, 2 Sam. 6: 22, Neh. 9: 29, Eccl. 1: 11. Noun emphatically prefixed standing absolutely and resumed by a suffix, Num. 14: 24, Deut. 4: 3, 28: 54, 1 Sam. 2: 10, 2 Sam. 4: 10, 2 Kin. 10: 24, 29, 2 Chron. 16: 9, Ps. 11: 4, 46: 5, Eccl. 2: 14, Jer. 10: 3, Nah. 1: 3. Or a pronoun may be followed by a noun in apposition with it by way of explanation, Ex. 7: 11, 1 Sam. 20: 29, 2 Sam. 17: 10, 2 Chron. 32: 30, § 256. 1. a.

c. The pleonastic use of the suffix followed by the noun to which it refers is very common in Syriac and in Palestinian Aramaeic, but occurs with less frequency in Hebrew, **וַתֵּרְאֶה אֶת־יִצְחָק** and *she saw it, the child* Ex. 2: 6, 35: 5, Lev. 13: 57, Josh. 1: 2, 18: 19 K'thibh, 1 Sam. 21: 14, 2 Sam. 14: 6, 1 Chron. 16: 42 (?), 2 Chron. 26: 14, Ezr. 3: 12 (?), 9: 1, Esth. 3: 8, Job 29: 3, Ps. 83: 12, Prov. 5: 22, 13: 4, 14: 13, Cant. 1: 6, 3: 7, Isa. 17: 6, Jer. 9: 14, 31: 2, 41: 3, 48: 44, 52: 20, Ezek. 3: 21.

d. A pronoun may be added in apposition to a personal subject or object in order to attach other associated persons; thus to a subject, *the handmaids came near* **וַתֵּלָכֶן הָאִמָּהֹת** *they and their children*, Gen. 33: 6, 43: 8, 50: 14, Ex. 12: 4, 24: 1, Deut. 2: 32, 3: 1, 5: 14, 6: 2, 12: 7, 12, 18, Judg. 19: 9, Jer. 19: 4, 35: 8; to a direct object, Gen. 41: 10; to an indirect object, 1 Kin. 2: 22, Ps. 115: 14; though the addition of a pronoun is not necessary in such cases Ex. 18: 5, 6, Num. 16: 18, 27, Judg. 7: 19, Jer. 19: 1.

## INTERROGATIVE AND NEGATIVE SENTENCES.

§ 298. 1. A direct question is indicated by the interrogative particle **הֲ**, **הֲתֵלֵךְ** *wilt thou go?* Gen. 24: 58, **הֲאֵלֵךְ אֲנִי בְּמָקוֹם אֱלֹהִים** *am I in the place of God?* Gen. 50: 19; an indirect question by **הֲ** or **אִם** *if, to know* **הֲיִשְׁכַּם אֶהְיֶה** *whether you love* Deut. 13: 4, **אִם־אֶחְיֶה** *whether I shall recover* prop. *if I shall* 2 Kin. 1: 2.

a. The interrogative particle properly stands at the beginning of its clause, and may precede a hypothetical clause on which the question de-

pends Gen. 4: 7, Job 4: 2; in Ps. 94: 9, 10 it is for greater effect repeated before the principal word. It is added to strengthen another interrogative Jer. 23: 26. It is disputed, whether **הֲאִם** in Num. 17: 28, Job 6: 13 is equivalent to an emphatic **הֲ** or to **הֲלֵכֶם** (**אִם** as in oaths § 305. a). The force of the particle **הֲ** may extend to subsequent clauses Ezek. 17: 15; so other words of interrogation 1 Sam. 15: 19, Ps. 73: 11, 74: 1, Hos. 11: 8. **הֲ** asks a question, whose answer is uncertain, **הֲשִׁעִימְךָ אֲבִיךָ** *is your father well?* Gen. 43: 27; also when a negative answer is obviously expected: **הֲשִׁמְרֵי אֲחִי** *am I my brother's keeper?* Gen. 4: 9, 2 Sam. 7: 5, as on the other hand **לֹא הֲלֵכֶם** expects an affirmative answer, **לֹא הֲלֵכֶם הָיָא אֲבִירִי** *did he not himself say to me* Gen. 20: 5, 2 Kin. 20: 19; sometimes **הֲ** demands an affirmative answer, where any other is obviously inadmissible **הֲרָצִיתָ** *hast thou murdered?* as thou certainly hast 1 Kin. 21: 19, **הֲלֵכֶם** *was it a light thing* i. e. since it was in his estimation a light thing 1 Kin. 16: 31, 1 Sam. 2: 27, Job 20: 4. In a few instances **הֲ** introduces an indirect question, Gen. 8: 8, Ex. 4: 18, Esth. 3: 4.

2. In a disjunctive question whether direct or indirect the first member is commonly introduced by **הֲ** and the second by **אִם** or **וְאִם**; thus direct **הֲאֵלֶכֶךָ** *shall I go* **אִם אֶחְהַל** *or shall I forbear?* 1 Kin. 22: 6, **הֲיִשְׂעֵי** *is it any pleasure* **וְאִם בָּצַע** *or is it gain?* Job 22: 3, Num. 11: 12, Judg. 20: 28, Job 7: 12, 40: 8, 9, Isa. 10: 9, Jer. 18: 14, Am. 3: 5, 6, 6: 2, Hab. 3: 8; indirect, *to know* **הֲיִשְׁתַּבַּח** *whether Jehovah had prospered his way* **אִם-לֹא** *or not* Gen. 24: 21, 27: 21, 37: 32, Num. 11: 23, Judg. 2: 22.

a. The second member is more rarely introduced by **אִם** *or, who knoweth* **אִם יִהְיֶה אִם כֹּהֵל** *whether he shall be a wise man or a fool* Eccl. 2: 19, or by **הֲ** repeated **הֲרַבִּיחַ הֲיָחֲזַק הֲיָחֲזַק** *whether they be strong or weak* Num. 13: 18, **הֲקָרַעְתֶּם קְרָאֲכֶם** *have ye called us to impoverish us or not?* Judg. 14: 15 or by **הֲ** **אִם הֲנִיחָהּ** *hath there been the like* **אִם הֲנִיחָהּ** *or hath the like been heard?* Deut. 4: 32. The construction of the second clause is interrupted and resumed again in Gen. 17: 17.

b. If a question stand in a disjunctive relation to something previously expressed or implied, it may begin with **אִם** **הֲיִשְׁתַּבַּח אִם-יִשְׁתַּבַּח** *your perversity! or is the potter to be reckoned as the clay?* Isa. 29: 16, **אִם בָּאָה אִתִּי** *or is this thing from my lord?* 1 Kin. 1: 27, 2 Kin. 20: 9, Prov. 27: 24, Jer. 48: 27. Occasionally in poetry **אִם** is used in questions which are neither disjunctive nor indirect Hos. 12: 12.

3. A question may also be asked by means of the interrogative pronouns or interrogative adverbs. Or it may, without any particle of interrogation, be indicated

simply by the tone of voice in which it is uttered, שָׁלֹם *thy coming is peaceful?* 1 Sam. 16: 4, לַיָּנֵר שָׁלֹם *the young man is safe?* 2 Sam. 18: 29, comp. ver. 32.

a. *who* is sometimes strengthened by the addition of a demonstrative, thus כִּי זֶה *who then?* Job 38: 2, Ps. 24: 8, 25: 12, Jer. 46: 7; כִּי הוּא Job 13: 19; כִּי הוּא זֶה Esth. 7: 5, Ps. 24: 10, Jer. 30: 21. *כי* is so invariably used substantively that it is probably to be so construed even in such combinations as כִּי גִבֹר יִחְיֶה *who is a man that shall live* Ps. 89: 49, so Deut. 3: 24, Judg. 21: 8, 2 Sam. 7: 23; כִּי *what* on the other hand is often used attributively, כִּי הָפֵצֵת *what gain?* Gen. 37: 26, Job 26: 14, Ps. 89: 48, Prov. 16: 16, Mal. 1: 13. *כי* always stands at the beginning of its clause unless preceded by a noun in the construct state, כִּי בֶן *whose son?* 1 Sam. 17: 56, 58 or by a preposition כִּי אַחֲרַי *after whom?* 1 Sam. 24: 15; the subject may emphatically precede לְמַדָּה *for what? why?* 2 Sam. 24: 3. *כי* is in a few instances dropped before a guttural letter, 1 Sam. 22: 15, 2 Sam. 15: 20, 19: 23, 1 Kin. 1: 24; or omitted from a question when another precedes introduced by הֲ Job 37: 18, 38: 18, 39: 2, 40: 30. Question with no sign of interrogation, Ex. 8: 22, Judg. 14: 16, 1 Sam. 22: 7, 27: 10, Job 40: 25, Jer. 25: 29, Zech. 8: 6, Mal. 2: 15.

§ 299. A negative prefixed to a clause negatives likewise those that follow, if they are regarded as continuous לֹא הֵבֵאתָנוּ *thou hast not brought us* וְלֹא תִתֵּן לָנוּ *nor given us* Num. 16: 14, וּבְחַרְבָּתְךָ תִּסָּלֵנִי *rebuke me not* אֶל־חַוִּיצַי *nor in thy wrath chastise me* Ps. 38: 2, 1 Sam. 2: 3, Job 4: 6, 23: 17, 30: 25, 32: 9, Ps. 44: 19, 75: 6, Prov. 30: 3, Isa. 14: 21; but if the latter are considered as separate and distinct, they are unaffected by an antecedent negative, *if ye will not hearken* לֹא תִשְׁמְעוּ *but rebel* וּמָרִיתֶם 1 Sam. 12: 15, וְאַל־תִּסְוֶהוּ *turn not aside* וְעַבַּדְתֶּם *but serve Jehovah* ver. 20, 15: 9, 18: 17, 2 Sam. 14: 14. which must be repeated, if its force is to be extended, לֹא־בָזָה *he hath not despised* וְלֹא־שָׁנָא *and hath not abhorred* וְלֹא־הִסְתִּיר *and hath not hidden* וּבְשִׁיעָיו שָׁמָּה *and hath heard him when he cried* Ps. 22: 25, Josh. 1: 5, 9, 1 Sam. 12: 21, Isa. 23: 4, 38: 18, 40: 24.

a. When a condition is negated, whatever was suspended upon it is negated as to actual performance, though its conditional relation remains, לֹא־תִתְּנֶנּוּ *thou desirest not sacrifice, but if thou didst desire it, I would give it* Ps. 51: 18, 55: 13, 140: 9, Jer. 5: 28, Ezek. 11: 11, § 275. 2. b.

In a few instances interpreters are not agreed whether the force of the negative extends to the second clause or not, e. g. Deut. 33: 6, Job 32: 3.

*b.* Negative adverbs precede the verbs and adjectives which they qualify Gen. 2: 5, 18 and commonly stand at the beginning of their clause.  $\text{לֹא}$  is in poetry sometimes prefixed to nouns forming a sort of negative compound,  $\text{לֹא-אֱלֹהִים}$  *a not-God*, incapable of being regarded as God, of a nature opposite to his,  $\text{לֹא-עָמָּה}$  *a not-people* Deut. 32: 21, Job 10: 22, 26: 2, Isa. 10: 15, 31: 8, 55: 2, Jer. 5: 7;  $\text{לֹא}$  and  $\text{אֵל}$  are exceptionally used as nouns in Job 6: 21, 24: 25.

*c.* There is an ambiguity in certain cases in the use of negatives, according as they qualify the verb or some other word in the sentence. Thus  $\text{לֹא-אָכַלְתָּ מִכֵּץ הָעֵץ הַזֶּה}$  Gen. 3: 1 may negative the act of eating with respect to all the trees of the garden, as though they were to eat of none, comp. Gen. 11: 6, 1 Sam. 14: 24, Isa. 54: 17, Ezek. 18: 22, § 248. 6. *c*; or the negative may terminate upon "all" and indicate that the eating may be of some but not of all the trees, comp. Lev. 16: 2, Num. 23: 13, Josh. 7: 3, 1 Kin. 11: 13. So in  $\text{לֹא יִזְכָּק לְעוֹלָם}$  Ps. 15: 5 the verb is negated, *he shall not be moved for ever*, he shall never be moved, comp. Ps. 10: 11, 30: 7, 49: 20, 55: 23, Jer. 50: 39, Joel 2: 26; but in  $\text{לֹא אֶזְכֹּר לְעוֹלָם}$  Jer. 3: 12 the negative qualifies  $\text{לְעוֹלָם}$  it is not for ever but only for a season that God retains his anger. Comp. Job 7: 16, Ps. 9: 19, 44: 24, 103: 9, Prov. 27: 24, Isa. 28: 28, Lam. 3: 31. For the use of  $\text{אֵל}$  and  $\text{לֹא}$  with the different forms of the future, see §§ 271. *b*, 272. *c*, 273, 273. *d*, 275. 2. *c*, for  $\text{אֵל}$  with the participle see § 278. 4. *b*, for  $\text{בְּלִיָּה$  with the infinitive see § 279. *e*, for  $\text{לֹא}$  with the emphatic infinitive absolute, see § 281. 1. *b*.

## RELATIVE CLAUSES.

§ 300. From simple sentences, or those which contain a single proposition, we now pass to compound sentences in which two or more propositions are linked together. These several propositions constitute as many distinct clauses, which are for the most part united by the relative pronoun or by conjunctions. As the relative regularly occupies the first place in its own clause, and as the Hebrew admits of no inflections to represent case, some special device was necessary to indicate its relation to the following words. Accordingly, when the relative  $\text{אֲשֶׁר}$  is governed by a verb, noun, or preposition, this is shown by appending an appropriate pronominal suffix to the governing word, § 74; *houses of clay*  $\text{בְּנֵי-עֹפֶרֶת אֲשֶׁר}$



*יְסוּדוֹ* whose foundation is in the dust Job 4: 19; the place *עָלָיו* ... *אֲשֶׁר* upon which Ex. 3: 5; thou *אֲשֶׁר בְּחַרְתִּיךָ* whom I have chosen Isa. 41: 8; thou *אֲשֶׁר מֶלֶכְךָ* whose king Eccl. 10: 17. The personal pronoun is also sometimes added, when the relative is the subject of its clause, § 246. 2, *אֲשֶׁר-הוּא* *אֲשֶׁר בּוֹשִׁיעַ* who is saving you 1 Sam. 10: 19, *אֲשֶׁר לֹא בְחַרְתֶּךָ הוּא* who is not of thy seed Gen. 17: 12, 7: 2, 9: 3, Num. 17: 5, 35: 31, Deut. 20: 15, 2 Chron. 8: 7, Ps. 16: 3, but never if the clause contain a verb, since its inflections sufficiently indicate the antecedent.

a. The relative naturally refers to the nearest noun, whose sense will admit of such a reference, or to one in the nearest group of nouns. In Isa. 29: 22 the remoter noun is manifestly the antecedent, but such instances are rare. In a few cases the antecedent is a pronominal suffix *אֲשֶׁר* by it (the altar) which was 1 Kin. 9: 25; Ps. 31: 8 (where some regard *אֲשֶׁר* as a conjunction), Eccles. 10: 15, Zech. 12: 10. The antecedent is transferred to the relative clause in Jer. 14: 1 *הָיָה דְבַר יְהוָה* lit. that which was the word etc. for the word of Jehovah which was etc.; so 46: 1, 47: 1, 49: 34, Ezek. 12: 25; but not Lev. 4: 22, Num. 5: 29 where *אֲשֶׁר* is a conjunction, comp. 1 Kin. 8: 31. In Ps. 69: 27 the relative yields the first place in its clause to a word emphatically prefixed; so in all probability 2 Chron. 8: 9, where *אֲשֶׁר בְּנֵי יִשְׂרָאֵל* must mean those who were of the children of Israel (in the parallel passage 1 Kin. 9: 22 *אֲשֶׁר* does not occur). In Eccles. 7: 24 *קָרוֹב* does not belong to the relative but to the principal clause.

b. The suffix employed to indicate the government of the relative may be in the first or second person corresponding with the subject of the principal clause, even though the relative refers more directly to an antecedent in the third person, *I am Joseph* *אֲשֶׁר* ... *אֲשֶׁר* whom ye sold Gen. 45: 4, Num. 22: 30, Isa. 49: 3, 23, Jer. 32: 19, Ezek. 11: 12. The verb attached to the relative follows the person of its antecedent 2 Sam. 3: 8, or it may in like manner be attracted to the first or second person occurring in the principal clause *I am Jehovah* *אֲשֶׁר הוֹצֵאתִיךָ* have brought thee out Ex. 20: 2, 1 Chron. 21: 17. In Deut. 30: 16 *אֲשֶׁר* is not the relative with the first person pronoun added after the analogy of *הוּא* in other places, § 300, *I who*, but is a conjunctive *for*, *inasmuch as*, but not Ex. 3: 14. The article, when used for the relative § 248. 6. c is in like manner followed by a suffix to represent the oblique cases 1 Chron. 29: 8. Occasionally for greater perspicuity or emphasis the noun itself may be repeated after the relative instead of a suffix Gen. 13: 16 (or *אֲשֶׁר* a conjunction so that) 49: 30, 50: 13, Jer. 31: 32. In Ps. 8: 2 a noun explanatory of the antecedent is in apposition with the relative, if *הִלְיָה* is imper. which put viz. thy glory, but not if it is infin. thou, the putting of whose glory i. e. who hast put thy glory, § 132. 1. *אִישׁ* when used as an indefinite pronoun, § 246. 2. b, and



standing in a possessive relation to nouns often follows the analogy of the relative, in being prefixed absolutely and then represented in the course of the sentence by a pronominal suffix, comp. § 297. *b*, אִישׁ בְּחֻלּוֹ, according to the dream of each, Gen. 41:12, מִיַּד אִישׁ אָחִיו, from the hand of each one's brother Gen. 9: 5, 15: 10, 42: 25, 35, Ex. 12: 4, 28: 21, Num. 5: 10, 12, 17: 17, 26: 54, Judg. 21: 22, 2 Chron. 23: 10, Cant. 3: 8; though it may also follow the usual construction of nouns, the silver of each may be כֶּסֶף פְּסָם Gen. 43: 21, 44: 1 as well as אִישׁ כֶּסֶפוֹ 42: 35, Prov. 12: 14, 13: 2, comp. Zech. 7: 10 with 8: 17.

*c*. The suffix is never omitted when the relative is governed by a preposition, and only once when governed by a noun Nah. 3: 8; but though often added after transitive verbs Isa. 29: 11, Jer. 19: 4, it is quite as frequently omitted when not required by perspicuity or emphasis Gen. 6: 7; so also when it is a secondary object § 287. 3 ashes אֶת־אֲשֵׁר to which the fire shall consume the burnt-offering Lev. 6: 3; and sometimes after verbs which usually take an indirect object, thus after בָּחַר, § 286. 1. *a*, Num. 16: 7 (but see ver. 5), Gen. 6: 2, Deut. 12: 5, after קָבַר Deut. 29: 15. It may also stand absolutely § 288. 2 to denote general relation, where precision would have required a preposition Gen. 22: 14 (*in respect to which it is said*, or אֲשֶׁר may be a conjunction *so that*), Ex. 4: 28, 2 Sam. 11: 22, Isa. 8: 12, 31: 6, Jer. 42: 5; or the relations of time (*in which, when*) Gen. 6: 4, Lev. 4: 22, 2 Sam. 19: 25, 1 Kin. 8: 9, Ps. 139: 15; place (*where* which might be more fully expressed by הַיָּם . . . אֲשֶׁר, § 74) Gen. 35: 13, 14, 39: 20, Deut. 1: 31, or (*to which, whither* after verbs of motion, equivalent to הָלַךְ . . . אֲשֶׁר) Gen. 28: 15, Num. 13: 27, Josh. 1: 7, 1 Kin. 12: 2, Jer. 22: 12; manner (*in which, according to which, as, how*) Gen. 30: 29, Ex. 14: 13, 1 Kin. 14: 19, 1 Chron. 13: 6 *as he is called by name*; or cause (*for which, why*) 1 Kin. 11: 27 or means (*by which, with which*) Deut. 7: 19, 2 Kin. 19: 6.

§ 301. When the antecedent is expressed, the relative clause has the force of an attributive, *the man whom the Lord loveth* being equivalent to *the man beloved of the Lord*. When the antecedent is not expressed, it is included in אֲשֶׁר, which then resembles the English compound relative *what*, and must be rendered *he who* or *that which* וַיֹּצֵא אֶת־אֲשֶׁר עַל־בֵּיתוֹ and he commanded him who was over his house Gen. 44: 1, Jer. 15: 2, to make thee understand אֵת אֲשֶׁר that which shall befall thy people Dan. 10: 14, לְאֵשֶׁר to those who Gen. 47: 24, Ruth 2: 2, בְּיַד אֲשֶׁר שָׂנְאָתָּ into the hand of them whom thou hatest Ezek. 23: 28.

*a*. Relative clauses may accordingly interchange with attributive parti-

ciples, Isa. 48: 1, or with participles used substantively Ps. 15: 3-5. So the indefinite pronoun *הַי* Eccles. 5: 9.

b. For the compound relative as a subject, the personal pronoun may be expressed, and the relative omitted, (instead of the reverse) *וְהָיָה כְּזֶה* Ezek. 33: 5 (better explained § 309. 2. a), or both may be expressed *וְהָיָה כְּזֶה* 1 Chron. 21: 17. The personal pronoun may be introduced before the verb to give emphasis to a relative clause, which is its subject *וְהָיָה כְּזֶה* *he that shall come forth* etc. *וְהָיָה כְּזֶה* *he shall be thine heir* Gen. 15: 4, Deut. 18: 22, Eccl. 3: 14, Job 6: 7 where *וְהָיָה* is understood in the first clause. The sign of the definite object *לְ* or a preposition preceding a relative clause, belongs not to the relative but to the antecedent understood or to the entire clause *וְהָיָה כְּזֶה* not *unto whom*, but *unto him who* etc. Isa. 29: 12, *I make thee to know וְהָיָה כְּזֶה* *that which shall be* Dan. 8: 19, *we have heard וְהָיָה כְּזֶה* *how* etc. Josh. 2: 10. Exceptions are extremely rare *וְהָיָה כְּזֶה* *with whom* Gen. 31: 32, *וְהָיָה כְּזֶה* *whom* Jer. 38: 9, Zech. 12: 10; Gesenius finds another in *וְהָיָה כְּזֶה* Isa. 47: 12, but this can be otherwise explained.

§ 302. The relative is frequently omitted, not only as in English, when it is the object of an attributive clause, *וְהָיָה כְּזֶה* *into the pit (which) they have made* Ps. 9: 16; but also when it is the subject, *וְהָיָה כְּזֶה* *he forsook* *וְהָיָה כְּזֶה* *God (who) made him* Deut. 32: 15; and even where it would stand for the compound relative and include its antecedent *וְהָיָה כְּזֶה* *by the hand of (him whom) thou wilt send* Ex. 4: 13; (so doth) *וְהָיָה כְּזֶה* *Sheol (those who) have sinned* Job 24: 19.

a. Additional examples of the ellipsis of the relative in an attributive clause, when it is the direct object Ex. 13: 8, 1 Chron. 29: 3, Ps. 7: 16, 25: 12, 51: 10, 80: 18, Isa. 10: 1, 42: 16, rarely when the antecedent has the article Job 28: 1; occasionally the pronominal suffix is added to the governing word Deut. 32: 17, Job 4: 19, 13: 28, 28: 7, Ps. 109: 19. When the relative is an indirect object Ex. 18: 20, Deut. 32: 37, Isa. 48: 21. When it is the subject, with no verb expressed Gen. 15: 13, Deut. 7: 25, Prov. 26: 17, Hab. 1: 6, with *וְהָיָה כְּזֶה* Gen. 39: 4 (but see ver. 5); with a verb Job 13: 19, 20: 26, Ps. 17: 12, 78: 6, 91: 5, 6, Isa. 30: 6, in a very few instances when the antecedent is definite Ps. 49: 13, 21. When the relative is governed by a noun Ezr. 1: 5, Isa. 43: 14. When the relative would stand absolutely, as expressing the manner or means Job 21: 27, place Job 38: 19, 24, or time Ps. 49: 6. In designations of time the antecedent is usually in the construct, § 258. 2, 1 Sam. 25: 15, 2 Chron. 24: 11, Job 6: 17, 29: 2, Ps. 4: 8, 56: 4, 88: 2, 90: 15, Lam. 3: 57, less frequently when it denotes place Isa. 29: 1. Still more rarely other antecedents may by poetic license be put in the construct before an attributive clause with the relative omitted, Ps. 16: 3, 58: 5, 81: 6, Jer. 48: 36 *וְהָיָה כְּזֶה* (but in the

parallel Isa. 15: 7 עֲשֵׂהָ (וְהָרָהּ), Hos. 1: 2 תְּחַלֵּית הַבֶּרֶר at first when Jehovah spake; a like construction has been needlessly assumed Gen. 1: 1, § 250. *b*. Some have fancied an anomalous ellipsis of the relative before the infinitive Jer. 10: 13 לְקוֹל תְּהוֹי at the voice of his uttering i. e. which he utters; it may, however, be read at the sound of his giving abundance of water. The nouns בְּמָקוֹם place and יוֹם day are in ordinary prose repeatedly put in the construct before the relative clause even when אֲשֶׁר is expressed Gen. 39: 20, 40: 3, Num. 9: 17, 1 Kin. 21: 19, Eccles. 1: 7, Ps. 104: 8 (where הַיָּם is used as a relative); Deut. 4: 10, Jer. 20: 14, 38: 28; so in the phrase עַל-הַדָּבָר אֲשֶׁר for the reason that, because Deut. 22: 24, 23: 5, 2 Sam. 13: 22. There are occasional examples of the ellipsis of the relative after the adverbs of place and time, מִן-הַמָּקוֹם from the place where Gen. 49: 24, מִן-הַיָּמִים from the time when Ex. 4: 10, 5: 23, Ruth 2: 7, Ps. 76: 8, Jer. 44: 18.

*b*. When the antecedent is not expressed, there may be an ellipsis of the relative in a clause which is governed by a noun in the construct state, Job 18: 21, Ps. 65: 5, Lam. 1: 14 where there is great brevity of expression, Prov. 8: 32 where the verb is at the end of the clause, Ezek. 11: 21 where the relative clause is prefixed absolutely and a suffix attached to the governing noun, Isa. 57: 3 where it is connected with a preceding participle by Vav Consec. לֹרֶט מְנַאֲלָה וְתוֹלָדָה seed of an adulterer and of one who played the harlot; or governed by a preposition Job 34: 32, Isa. 65: 1, Jer. 2: 8, 11, 51: 3, Ezek. 13: 3, Obad. ver. 16, Prov. 14: 14 where מִן-הַדָּבָר means from that which is incumbent on him i. e. the result of his faithful discharge of duty; this construction is in prose almost entirely confined to Chronicles 1 Chron. 15: 12, 2 Chron. 1: 4, 16: 9, 30: 18, 19, Neh. 8: 10. Or when the relative clause is the object of a verb, I give to them מִן-הַעֲבָרִים those who shall pass through them Jer. 8: 13, Hab. 2: 6, possibly Job 24: 9 where some render עַל-הַבְּגָדִים that which is upon the poor i. e. his clothing; or the subject Judg. 5: 14, Job 18: 15, Ps. 22: 30, Isa. 41: 24, and perhaps 48: 14 and 63: 19; in Hab. 3: 16 it is the subject of a preceding construct infinitive.

*c*. Where there is a conscious ellipsis of the relative, it must of course be supplied in thought. But there is a strong disposition in the Hebrew to coordinate simple sentences, rather than to build up compound sentences by means of dependent clauses. Relative clauses are accordingly in many instances resolved into or exchanged for separate sentences whose connection with the preceding is merely suggested by juxtaposition 1 Kin. 11: 14, Isa. 42: 1, Jer. 5: 15, 49: 31, or by the loose connection of the copulative and, וְהָיָה and her name for whose name was Gen. 16: 1, 2 Sam. 12: 30, Job 42: 3, Isa. 41: 9, Jer. 17: 5, Ezek. 13: 22. It mars this venerable simplicity of the language to assume relative constructions or complicated sentences, where this is unnecessary: Ps. 45: 6, for example, is not to be relieved of its apparently disjointed character by giving a relative force to the parenthesis *O thou, under whom nations fall*.

§ 303. The demonstrative הַזֶּה or הַזֵּה is frequently used in poetry with the force of a relative, and it then, like the English *that*, suffers no change for gender or number,

מָקוֹם יָהּ נִסְדָּתָּ *the place that thou hast founded* Ps. 104: 8,  
 מִזְמֹרוֹת זֶה הַשָּׁבוּי *devices, that they have contrived* Ps. 10: 2.

a. יָהּ as a relative Ps. 78: 54, 104: 26, Prov. 23: 22; plur. Job 19: 19; governed by prep. as shown by a following suf. Ps. 74: 2; וְזֶה Ex. 15: 13, 16, Ps. 32: 8, 68: 29, 142: 4, 143: 8; fem. Ps. 9: 16, 31: 5; plur. Ps. 17: 9; gov. by prep. Isa. 42: 24; וְזֶה fem. plur. Ps. 132: 12.

§ 304. The indefinite pronoun *whoever, whatever* may be expressed by אֲשֶׁר with no antecedent אֲשֶׁר תִּאָּרַר *he whom i. e. whomsoever thou cursest* Num. 22: 6 or preceded by כֹּל Gen. 6: 2, 7: 22, 19: 12, Isa. 19: 17 (when used of place *wherever* 2 Sam. 7: 7, or absolutely to denote manner *however*, Zeph. 3: 7) or by some other indefinite antecedent as כִּי־לֵב Lev. 5: 2 or אִישׁ־אֶחָד Ex. 35: 21, 23, 24; כִּי־ Gen. 19: 12, Ex. 24: 14 and כִּי־נָה 2 Sam. 18: 22, Job 13: 13 are used both as indefinite and interrogative pronouns § 75. 1. אֲשֶׁר יֵשׁ אֲשֶׁר lit. *there were those who* is repeated Neh. 5: 2-4 in the sense of *some .... others*, and Num. 9: 20, 21 in application to various times and circumstances *sometimes .... at other times*.

a. As the indefinite pronoun often introduces what is equivalent to a conditional clause; it may in like manner be followed by an apodosis with וְ, § 306; thus אֲשֶׁר־עִבְדָּה *with whomsoever of thy servants it shall be found* (i. e. if it be found with any one) וְיָמָּוֹתָ *he shall die* Gen. 44: 9, Ex. 30: 33, 38, Lev. 22: 6, Num. 5: 30, 31 (where in a series of Vav consec. preterites the beginning of the apodosis is determined by the sense alone), Josh. 15: 16, Ex. 9: 21 (with Vav consec. future); כִּי־ Hos. 14: 10, כִּי־נָה 1 Sam. 20: 4, and the combination כִּי־בָרַךְ which only occurs in this one instance, Num. 23: 3.

b. How the interrogative comes to be used as an indefinite pronoun may be seen in such passages as Ex. 32: 26, Prov. 9: 4, Isa. 50: 8 where either rendering is admissible, and from a comparison of Judg. 7: 3 (indef.) with Deut. 20: 8 (interrog.). The indefinite pronoun is rendered somewhat more emphatic by the addition of the relative, אֲשֶׁר־כִּי *whoever there is that* Ex. 32: 33, 2 Sam. 20: 11, Eccles. 9: 4; the corresponding שֶׁ־כִּי is only found in Ecclesiastes, see 1: 9, 3: 15 etc. כִּי is once found in apposition to a vocative שְׂמַרְדָּאִי *whoever ye be, care for the young man Absalom* 2 Sam. 18: 12.

§ 305. When the relative does not refer to a preceding noun or pronoun expressed or understood, but simply marks the relation between clauses, it ceases to



be a pronoun and becomes a relative conjunction as the Lat. *quod* and Gr. *ὅτι*. This is the case to a limited extent with אֲשֶׁר, while כִּי has entirely lost its original pronominal character and is only used as a conjunction.

a. After כִּי or אֲשֶׁר *that* with verbs of speaking the language of direct quotation is sometimes used instead of the indirect, *she said* כִּי רָאָהּ *that Jehovah hath seen my affliction* Gen. 29: 32, 20: 11, 26: 22, Ex. 4: 25, Josh. 2: 24, Ruth 1: 10, 1 Sam. 10: 19, 15: 20. After the formula of an oath its language may be introduced by כִּי, as *Jehovah liveth* כִּי (I swear) *that* 1 Sam. 20: 3, 25: 34 (repeated after a parenthetical clause), 26: 16, 29: 6, 2 Sam. 4: 9, 10; so after אֲנִי חַי as *I live*, Isa. 49: 18, comp. Gen. 42: 16, and after *God do so to me and more also* Ruth 1: 17, 1 Sam. 14: 44, 1 Kin. 2: 23. In other connexions also כִּי may have the sense of a strong affirmation equivalent to 'it is so *that*', 'I affirm *that*', *surely, verily* Job 12: 2. In oaths and protestations אִם *if* has the force of a negative, and לֹא אִם *if not* that of an affirmative, *God do so to me if I do* is the same as saying 'I swear that I will not do' 2 Sam. 3: 35. So when the penalty invoked is not expressed, אִם 1 Sam. 14: 45, 24: 7, 2 Sam. 11: 11, 20: 20, 2 Kin. 3: 14, Ps. 95: 11, Cant. 2: 7, Isa. 22: 14; לֹא אִם Num. 14: 28, Job 1: 11, 17: 2, 22: 20, 31: 36, Isa. 5: 9, 14: 24, Ezek. 17: 16; probably it is to be similarly explained Gen. 24: 38, Ps. 131: 2, Ezek. 3: 6, where the affirmation following a negative can best be expressed by *but*. לֹא is substituted for אִם in an oath Ezek. 14: 18, comp. vs. 16, 20.

b. After a negative clause כִּי *for* has the sense of *but*, whether the contrast suggested affects a particular word, a noun or adjective, *ye did not send me hither* כִּי הֵאֲזִינִי *but God* lit. for God did Gen. 45: 8, 17: 15, 19: 2, Ex. 16: 8, Deut. 8: 3, 1 Kin. 21: 15, 2 Chron. 20: 15, 26: 18, Ezek. 14: 18; or an entire clause *his heart doth not think so but* (lit. *for*) *to destroy is in his heart* Isa. 10: 7, Gen. 42: 12, Jer. 2: 20. The Hebrew regards the affirmative proposition as confirming the previous denial of one that is inconsistent with it. Occidental usage sets the two propositions in adversative relation. Frequently אֲכֵן is added, when the relation becomes restrictive instead of adversative, *he hath not withheld any thing from me* אֲכֵן אֶל-אֲבִי כִּי *except* (lit. but when he withheld) *thee* Gen. 39: 9, *thy name shall no more be called Jacob* אֲכֵן כִּי *but Israel* 32: 29 (*if it is called, or when it is called, this shall be the appellation*), 28: 17, Lev. 21: 14, Dent. 12: 14, Esth. 2: 15, Ps. 1: 2, 4, Jer. 7: 23. The signification is the same after a question requiring a negative answer, *Can a man benefit God?* כִּי-יִבְרַח? *no! but a wise man benefits himself* Job 22: 2; *who is blind* כִּי-יִבְרַח? *but my servant?* i. e. no one is but he Isa. 42: 19. Or the negative may be suggested by other constructions, *I have sent to thee saying Thou shalt give me thy silver* etc. and not this only, אֲכֵן כִּי *but to-morrow I will send* etc. 1 Kin. 20: 5, 6; *Job shall pray for you* in contrast with the offerings which they were to present אֲכֵן-כִּי *not you but him will I accept* Job 42: 8. Sometimes a missing thought must be supplied to



make the antithesis obvious, *we will not hide from my lord* כִּי אֶסְתֵּיב but *the silver is spent* Gen. 47: 18 i. e. not conceal but confess the fact that their money was all gone; I will not return אֲנִי כִּי but 2 Sam. 15: 21 K'thibh; all are not dead אֲנִי כִּי but 2 Sam. 13: 33 K'thibh. In the last two examples אֲנִי is omitted from the K'ri to obtain what at first sight seems an easier reading, since it requires nothing to be supplied. In a few instances a strong contrast is expressed by אֲנִי כִּי without a negative Num. 24: 22, Lam. 5: 22. When the particles אֲנִי כִּי belong to distinct clauses, each retains its own proper signification. Thus *for, if* Ex. 8: 17, Josh. 23: 12, Prov. 19: 19, Isa. 10: 22; *but, if* Gen. 40: 14, 1 Sam. 20: 9, 2 Kin. 5: 20, Lam. 3: 32; *that, if* Judg. 15: 7, Jer. 26: 15, 51: 14; *that, not* (in an oath) 2 Sam. 3: 35; *surely, if* (it is so *that, if*) Ex. 22: 22, Prov. 2: 3.

c. The meaning and usage of other conjunctions can best be learned from the lexicon. Several prepositions are converted into conjunctions by the addition of אֲנִי or כִּי, thus בְּאַחֲרָי, בְּאַחֲרָי, כְּפִי אֲנִי, כְּפִי אֲנִי, עַל כִּי, עַל כִּי, פִּתְחֵי כִּי.

### HYPOTHETICAL SENTENCES.

§ 306. As the condition is from the nature of the case prior to that which is suspended upon it, the preterite tense is frequently employed in conditional clauses, not only where they refer to the past Ps. 7: 4, 5, 44: 21, 73: 15, but to the future or to what is valid at all times or may happen at any time. The apodosis may or may not be introduced by Vav; in the latter case its verb, if referring to the future and standing first in its clause will be put in the preterite with Vav Consecutive, § 277. b, אֲנִי לֹא הֵבִיאָהוּ *if I shall not bring him* (lit. 'shall not have brought him' prior to the time contemplated in the apodosis) וְהָיִיתִי חַיָּיִם *I shall be a sinner* Gen. 43: 9, comp. 44: 32; וְיָרַח אֶל הָאֲדָמָה *if a lion pass through a flock* וְיָרַח אֶל הָאֲדָמָה *he will trample and rend* Mic. 5: 7.

a. The future may be used in a conditional clause instead of the preterite, when the thought is turned to its actual futurity rather than to its priority to what follows Ex. 22: 1, Lev. 13: 35, Judg. 6: 37, 13: 16, Neh. 2: 5, Job 16: 6, Ps. 132: 12, Nah. 3: 12, and even as a frequentative past, § 267. 4, Gen. 31: 8 (but see pret. for acts often repeated, Ps. 63: 8, Isa. 28: 25, Jer. 14: 18). Participles are also used of the present or proximate future Judg. 9: 15, 11: 9, 1 Sam. 7: 3, with וְ Gen. 24: 42, 49, Judg. 6: 36,

with אִם Ex. 8: 17, 1 Sam. 19: 11. An Infinitive with a suffix, Job 9: 27. If there is more than one verb in the conditional clause, those that follow a preterite may be in the Vav consec. fut. וְיִקְרָא אֹתִי וְיַעֲנֵנִי *even if I called and he answered me*, equivalent to 'if I were to call and he to answer me' at any time hereafter Job 9: 16, Num. 35: 16-23 (one future ver. 20), Job 33: 23, 24, Ps. 7: 5 (past time), or with a more distinct expression of futurity in the Vav consec. pret. וְיָצִיא לְךָ אֶת־הַלֵּב *if thou direct* (lit. shalt have directed) *thine heart* וְיִפְרֹשׂ אֶת־יָדָיו *and spread forth thine hands to him* Job 11: 13, or in the future tense Deut. 32: 41, Isa. 4: 4.

b. The apodosis is commonly introduced by Vav, Gen. 28: 20-22, Ex. 4: 8, 9, 18: 23, Lev. 4: 13, 14 (the sense only determines where the apodosis begins), 5: 1, Num. 30: 16, Judg. 14: 12, 13, Job 10: 14, 21: 6; though often it is not Gen. 30: 31, 1 Kin. 21: 6, Job 9: 20, 23, 14: 8, 9, Ps. 66: 18, Isa. 1: 20, 53: 10. It may also be introduced by כִּי *surely*, § 305. a, Gen. 31: 42, 43: 10, Num. 22: 29, 2 Sam. 2: 27, Job 8: 6, Isa. 7: 9. Occasionally it precedes the conditional clause, Gen. 42: 37, 1 Sam. 14: 30 (אִם כִּי), Isa. 4: 3, 4, and possibly Ps. 63: 6, 7. When the apodosis relates to the past, its verb may be in the preterite without Vav, Prov. 9: 12, or with Vav Conjunctive Num. 21: 9, וְיִשְׁמְרוּ (observe the position of the accent) Job 7: 4, Ps. 78: 34, or in Vav consec. future Job 8: 4, Ps. 50: 18; though the preterite may also occur of an act already resolved upon though not yet performed 1 Sam. 2: 16, § 266. 2. c, and in the sense of a future perfect, Ps. 127: 1. The apodosis relating to the future and the verb in Vav consec. preterite Ex. 1: 16, 12: 4, Lev. 13: 36, Num. 35: 24, Judg. 21: 21, 2 Sam. 14: 32, 15: 25, 17: 13, 1 Kin. 3: 14, Hos. 9: 12, Am. 6: 9, but very rarely in the future with Vav conjunctive Jer. 5: 1, 23: 22; of course if the verb does not stand first in its clause, it must be put in the future tense, § 277, Ex. 22: 2, Judg. 4: 8. The apodosis an imperative Job 11: 14, Isa. 21: 12, Jer. 14: 7; in the form of a question, 1 Sam. 2: 25, Job 9: 19, 11: 10, 14: 14, 31: 13, 14, 35: 6, 7, Ps. 44: 21, 22, Eccl. 6: 6, Jer. 3: 1. In the brief language of poetry the apodosis is sometimes elliptical, *if his children be multiplied*, (it is) *for the sword* Job 27: 14, Ps. 92: 8.

c. Successive conditions are expressed by אִם . . . אִם, or וְאִם . . . אִם Judg. 13: 16, Ps. 7: 4, 5, Am. 9: 2-4; and likewise alternative conditions, אִם־זָכָר אִם־נֶקֶבָה *whether male or female* Lev. 3: 1, Ex. 19: 13, Deut. 18: 3, Josh. 24: 15, 2 Sam. 15: 21, Ezek. 2: 5. In alternative conditions the apodosis of the first is sometimes omitted as sufficiently obvious from the tenor of the whole, Ex. 32: 32, 1 Sam. 12: 14.

§ 307. In ordinary usage כִּי *when* regards a case as actual, אִם *if* as contingent and uncertain, לֵב *if* as unlikely or untrue, where in English the imperfect or pluperfect subjunctive would be required; כִּי תָבוֹא *when thou comest* (as thou surely wilt) וְאִם־לֹא יִתְּנוּ *and if they will not give* (as they may not) Gen. 24: 41, Num. 5: 19, 20;

לֹא תְחַיֶּהם לִי *if you had saved them alive* (which you did not do) Judg. 8: 19.

a. Hence in Ex. 21 classes of cases are introduced by כִּי vs. 2, 7, 18 etc. and the subordinate possibilities occurring under each of them by אִם vs. 3, 4, 5 etc. So Lev. 1: 2, 3, 10, 2: 1, 4, 5, 7. Very unlikely and even impossible conditions are sometimes joined with אִם and are thus represented as supposable, אִם אֶחָדֵךְ אִם-אֶחָדֵךְ *if I were hungry*, which I never can be indeed, but suppose me to be so Ps. 50: 12, 139: 8, Job 20: 6, 34: 14, Cant. 8: 7, Jer. 15: 1, 22: 24, Am. 9: 2, 3 (linked with ver. 4 and thus put on a par with what is quite possible and probable), Obad. ver. 4. In all these cases the verb is future; to have employed the preterite (in the sense of a future perfect) would have been to suppose the impossible actually accomplished at the time referred to, which is more violent than to assign it to the indefinite future. אִם may also be used with the preterite of something supposed in the past, which did not take place, אִם-יָצְאוּ *if they had stood*, as they did not Jer. 23: 22, 37: 10; so אִם-לֹא (לֹא אִם) Esth. 7: 4, Eccl. 6: 6; לֹא Num. 22: 29, Judg. 13: 23, 2 Sam. 18: 12, Ps. 81: 14, Mic. 2: 11. These particles retain their proper force, when combined with לֹא; אִם לֹא leaves the matter in doubt Gen. 43: 9, אִם-לֹא implies the reverse of the negative supposition that is made, אִם-לֹא-נִלְכְּדָנוּ *if we had not lingered*, as we actually did ver. 10, 31: 42, Deut. 32: 27, Judg. 14: 18, 1 Sam. 25: 34, 2 Sam. 2: 27, 2 Kin. 3: 14, Isa. 1: 9.

b. When the apodosis is different from what might have been expected, אִם is equivalent to *even if, although*; אִם-תִּהְיֶה-אֶת-חַטֹּאתֶיךָ *though your sins be as scarlet, they shall become white as snow* Isa. 1: 18, 10: 22, Jer. 14: 7, 51: 14, Hos. 9: 12, Job 9: 20. When the apodosis is suppressed, it may become an expression of desire *O if!* Ps. 139: 19, Prov. 24: 11 and in the judgment of the majority of interpreters Ps. 81: 9, 95: 7, though the necessity is not so obvious. So לֹא Gen. 17: 18, 23: 13, Num. 14: 2, 10: 3, Job 6: 2, Isa. 63: 19; in Gen. 50: 15 it expresses apprehension *what if!*

§ 308. Conditional clauses occur, in which the conditional particle is not expressed, but it is plain from the meaning and the connection that the statement was meant to be understood hypothetically, וַיִּדְפְּקוּם *and if they overdrive them* וְיָמָתוּ *all the flock will die* Gen. 33: 13; וְיָזַב *and if he leave his father* וְיָמָת *he will die* 44: 22; וְשָׁלַחְתִּיךָ *had I sent thee to them, they would hearken* Ezek. 3: 6.

a. Additional examples: Ex. 33: 5, Ruth 1: 12, 2 Sam. 19: 8, 2 Kin. 5: 13, 7: 2, Neh. 1: 8, Job 7: 20, 10: 16, 19: 4, 20: 24, perhaps 23: 10, Ps. 69: 23, 139: 18, Prov. 18: 22, 22: 29, 24: 10, 25: 16, Isa. 26: 10, Ezek. 14: 17 (comp. ver. 15). The modal forms of the verb, § 270. 1, may sometimes

suggest a condition; thus the intentional, אֶעֱרֶה *let me make my bed in Sheol* (i. e. if I make etc.) *lo! thou art there* Ps. 139: 8, 73: 16, Job 11: 17, 16: 6 b, 19: 18, 30: 26; the jussive, יִסְתֵּר *let him hide his face and who can behold him?* Job 34: 29, 2 Kin. 6: 27; the imperative, Ps. 22: 9.

b. A hypothetical sense should not be gratuitously given to a passage, which is not hypothetical in form. Interpreters have frequently gone to unwarrantable lengths in this respect. A clause is not necessarily conditional in the intention of the writer, because a conditional clause might be substituted for it without a material change of sense. Num. 23: 20 is not a general truth 'when he has blessed, I cannot reverse it' but a particular affirmation 'he has blessed in this instance etc.' Such passages as 1 Sam. 25: 29, 31, Ps. 104: 20, 22, 28, 146: 4, Hos. 8: 12 are declarative, not hypothetical.

### CIRCUMSTANTIAL CLAUSES.

§ 309. 1. Circumstantial clauses describe the situation attendant upon the action of the principal clause. In such clauses, contrary to the ordinary rule, § 284. a, the subject usually stands first, inasmuch as attention is particularly directed to it, and even though it has been mentioned before it must be repeated, or a pronoun must take its place, *and he smote the camp* וַהֲמַתָּה הַמַּחֲנֶה *while* (lit. and) *the camp was secure* Judg. 8: 11, Gen. 1: 2, 1 Sam. 18: 17, וְאַתָּה שֹׂנֵא *whereas thou hatest* Ps. 50: 17, Gen. 18: 13, וּבְגָדָיו לֹא תִשְׂרָפָה *without his clothes being burned* (lit. and his clothes shall not be burned) Prov. 6: 27, 28, Jer. 14: 15.

a. The contents of this section are adopted with some unessential modifications from the very thorough treatment of this subject in Ewald's *Lehrbuch*. The participle as suggestive of a contemporaneous action or state is particularly suited to circumstantial clauses and is very commonly employed in them, *Jehovah appeared to him* וַיֵּרָא יְהוָה *while he was sitting at the door* Gen. 18: 1, 13: 7, 15: 2, 24: 21, Num. 10: 33, Josh. 6: 1, Judg. 13: 9, 1 Sam. 4: 12, 2 Sam. 1: 2, 2 Kin. 2: 12, Ps. 35: 5, 6. Clauses without a verb, וּפְנֵיהֶם אֶחָד־לְאֶחָד *with their faces backward* Gen. 9: 23, 12: 6, Prov. 15: 16, 17: 1; with יָשׁ Isa. 43: 8; with אָזָּךְ Prov. 17: 16. Other words may occasionally precede the subject, וְגַדְוָה וְקָרָח Gen. 49: 10, עוֹדְנֵי הַיָּם 2 Sam. 18: 14, 2 Kin. 10: 2, Isa. 6: 6, Am. 7: 7, Zech. 2: 5; or the subject itself may not be expressed, *I have uttered* וְלֹא אֲבִין *without understanding* Job 42: 3, וְשִׁפְטֵהוּ 2 Sam. 13: 20, וְיִרְשֶׁב Ps. 55: 20, וְהוֹצֵא Hab. 2: 10, even when it differs from that of the principal clause Judg. 13: 19.

b. Circumstantial clauses may be attached without Vav, *Jehovah spoke with you* אָנֹכִי עִמָּךְ *while I stood* Deut. 5: 5, Ex. 26: 5; *he pitched his tent with you* בִּיה־אֵל בְּתָם *having Bethel on the west* Gen. 12: 8, Ex. 12: 11, 1 Sam. 26: 13, Ps. 45: 14, Jer. 30: 6, *virgins* אֵין מִכְפָּר *without number* Cant. 6: 8, Jer. 2: 32; *why will ye be stricken further* סָרָה רוֹסְרִפוּ *continuing to revolt* Isa. 1: 5, *wine inflaming them* נֶהֱנֵן יַיִן בְּלִבָּם 5: 11, Ps. 4: 3, 62: 5.

2. A participle agreeing with the principal subject, to which it stands in a sort of predicate relation, may serve the purpose of a circumstantial clause, *they came out* נִצְבָּיִם *stationing themselves at the door* Num. 16: 27, Judg. 8: 4, Ezr. 10: 1, Ps. 7: 3, Jer. 41: 5, 6, Hab. 2: 15, Mal. 1: 7; for which with a negative a finite tense must be substituted, § 278. 4. b, either the preterite, *he went there* לֹא־אָכַל *not eating bread* Ezr. 10: 6, Deut. 21: 1, Job 9: 25, or the future, *they planned a device* בְּלִי־יִוָּכָלוּ *without being able to perform it* Ps. 21: 12, 35: 8, 56: 5, 12, 140: 11.

a. Such a circumstantial participle or adjective in a very few instances precedes the verb *הָר־נִפֹּל הַבּוֹל* *a mountain falling wastes away* Job 14: 18, Prov. 20: 14; or is included in a larger circumstantial clause, *וְהָיָא נִזְהָר* *while he, if he had taken warning, would have saved his life* Ezek. 33: 5. It may agree with the object of the principal clause, *I used to deliver* קָלִי בְּשִׁנְיָה *the poor when he cried* Job 29: 12, or with a noun governed by a preposition, *בְּבִגְדֵי הַיָּלֵד* *for the child while living* 2 Sam. 12: 21, 1 Chron. 12: 1, Jer. 14: 4, or with a suffixed pronoun Ps. 69: 4.

3. The circumstantial may precede the principal clause *לֹא הָיָה אֲנִיָּהוּ בָּאִים* *lo, when we come into the land, thou shalt bind* Josh. 2: 18, Num. 12: 14, particularly when something unexpected supervenes upon the condition previously described, which is introduced commonly by a preterite with the subject prefixed, *וְהָיָה מְדַבֵּר* *while one was still speaking*, *בָּא אֲוִיָּה* *another came* Job 1: 16; *וְהָיָה בּוֹיָאָה* *while she was being led forth*, *וְהָיָה שְׁלָחָה* *she sent* Gen. 38: 25, 1 Sam. 9: 11, 1 Kin. 14: 17, 2 Kin. 2: 23, 6: 5, 26, 9: 25, Isa. 37: 38.

a. The circumstantial clause in such a combination may not only have a participle as in the examples already given, but a preterite אָבָה רָצָה רָצָה



*Jacob had only just gone out*, וַיֵּצֵא בְּנֵי יַעֲקֹב when Esau came Gen. 27: 30, Judg. 3: 24, or a future with וַיֵּצֵא, § 267. 1. *h*, Gen. 19: 4, Josh. 2: 8, or a Vav consec. future 2 Sam. 24: 11, or an infinitive 2 Kin. 4: 40, 2 Chron. 13: 15, 26: 19, or it may be without a verb,† Gen. 7: 6, 22: 1, 2 Kin. 10: 12, 13, Ps. 78: 30, 31, Jon. 3: 4. The unexpected event may also be expressed by the use of a participle, 2 Kin. 8: 5, Dan. 9: 21, or if its time require it by the future tense, 1 Kin. 1: 14. Or if there is no suggestion of a sudden occurrence, the principal clause may be simply linked with the preceding by Vav consec. future Gen. 24: 1, 2, Deut. 26: 5, Judg. 4: 5, 2 Sam. 11: 4, 1 Kin. 13: 11, or, if it belong to the future, by Vav consec. preterite Ex. 3: 13; or Vav may be omitted altogether Gen. 49: 29.

### THE CONJUNCTION VAV.

§ 310. The connective in most common use is Vav Conjunctive, § 235, which links together words and clauses in a coordinate relation, and of which Vav Consecutive, § 99, is a modification, which while attached to a verb to form a secondary tense likewise links it or its clause to a preceding verb or clause in a relation of dependence or subordination. The particular relations indicated by Vav Conjunctive in different connections are exceedingly various. This is not due strictly speaking to any diversity of meaning in the particle itself. Instead of employing a variety of conjunctions to express the several relations, which one clause may sustain to another, it better accords with the venerable simplicity of Hebrew style, merely to place successive clauses side by side, allowing the relation intended in any given case to be inferred from that of the thoughts themselves. Vav is a sign of connection; but the precise nature of the connection which it marks, must be learned not from the uniting particle, but from the mutual bearings of the conceptions which it binds together.

§ 311. 1. The simplest relation whether of words or clauses denoted by Vav is when one thing is simply added to another, as in English by the Conjunction *and*,

וְהָאֵרֶץ וְהַשָּׁמַיִם *the heavens and the earth* Gen. 2: 1, *let there be a firmament* וַיְהִי *and let it be dividing* 1: 6.

a. In enumerations Vav may be repeated before each successive item, Ex. 35: 5-9 (so Vav consecutive Num. 33: 5-49); or before the greater number with occasional omissions Josh. 15: 21-62; or the several particulars may be divided into pairs or groups by its insertion or omission Ex. 35: 11, 12, 16-19, Prov. 1: 2-6, Isa. 5: 12. Vav is commonly inserted before the last term of a series, Gen. 1: 12, 14: 1, Neh. 10: 29, Joel 1: 14, though not invariably, Deut. 29: 22, 1 Kin. 6: 7, Ps. 45: 9. Sometimes it is omitted altogether Neh. 10: 3-28, 2 Kin. 11: 13, Ps. 150: 1, 2, 5, 6, Isa. 1: 1, וְהַיּוֹם *and the day before* i. e. heretofore Gen. 31: 5, וְהַיּוֹם *to-morrow* or *the day after* 1 Sam. 20: 12, וְשְׁנֵי יָמִים *two or three* Isa. 17: 6, Job. 33: 29.

2. When the second term is identical with the first, or restrictive of it and is added for the sake of explanation, Vav is equivalent to *namely* or *to wit*; *in the shepherds' equipment which he had* וּבִגְדֵיהֶם *and to speak more precisely in the pouch* 1 Sam. 17: 40; *in Ramah* וּבְצִירוֹ *that is to say, in his city* 1 Sam. 28: 3; *thy hand* יְמִינְךָ *namely thy right hand* Ps. 74: 11, Josh. 10: 7, Judg. 10: 10, Isa. 57: 11, Dan. 8: 10. When it limits an action, Vav may be rendered *and that*; *Jehovah set the sword of each against his fellow* וּבְכָל־הַמַּחֲנֶה *and that in all the camp* Judg. 7: 22, וְלִבְבָךְ 1 Chron. 9: 27, וּבְדַבְרֵי־יְיָ 2 Chron. 8: 13, Eccl. 8: 2; so often before an infinitive, *he will fulfil all my pleasure* וְלַאמֹר *and that so as to say* Isa. 44: 28, 2 Chron. 7: 17 (comp. 1 Kin. 9: 4), Neh. 8: 13, Jer. 17: 10, 44: 14.

a. This differs from Isa. 1: 1 *Judah and especially Jerusalem, where the second term renders prominent something included in the first, but does not cover all that is intended by it*; so Dan. 1: 3, Num. 31: 6 *sacred vessels and particularly the trumpets*; Josh. 9: 27 *for the congregation and especially for the altar of Jehovah*.

3. Vav may be used in an emphatic sense for *even*, *also*; *from Israel was* וְיִשְׂרָאֵל *even this*, other things and this too astonishing it is Hos. 8: 6, וּבְמוֹתָם *even in their death* 2 Sam. 1: 23, וְשָׁאַלְךָ *ask also* 1 Kin. 2: 22, Isa. 32: 7, 49: 6.

When one noun is the principal and the others subordinate or less adapted to the verb employed, Vav is equivalent to *with*; *they used to come up* וַיִּמְקְדֵם with their cattle Judg. 6: 5, 2 Kin. 11: 8, וַיִּצְוֹם with fasting Esth. 4: 3, וַיִּלְבֵּי with my heart Eccl. 7: 25, וַיִּקְבְּרוּ with wrath Isa. 13: 9, the earth with its issues 42: 5.

a. 1 Sam. 14: 18 וַיִּבְנֵי with the children of Israel, unless as seems probable there is an error in the text; on the other hand וַיִּם with is used for וַיִּ 1 Sam. 16: 12, 17: 42.

4. When the relation suggested is that of contrast, limiting or qualifying what precedes, Vav is equivalent to the adversative *but*; *of every tree thou mayest eat* וַיִּגְעֶץ but of the tree etc. Gen. 2: 16, 17, וַיִּדַע but know Eccl. 11: 9, Job 14: 10, Ps. 22: 7, 28: 3, Eccl. 7: 4. If, however, the contrasted thought does not limit but completes the sense, Vav should be rendered by *and*; *he hath torn* וַיִּרְפְּאֵנוּ and he will heal us Hos. 6: 1, Gen. 1: 5, Deut. 32: 21, 39. Vav may also introduce a reason, *give us help* וַיִּשָּׂא for vain is the deliverance of man Ps. 60: 13; or an opposing consideration, from which a different conclusion might have been anticipated, וַיִּאֲנֵל although I was their husband Jer. 31: 32; or an inference וַיִּשְׁיִבֵי wherefore turn and live Ezek. 18: 32; or a consequence, *he withholdeth the waters* וַיִּבְשֻׁי and so they dry up Job 12: 15, Ps. 42: 5, 91: 15, 103: 16; or after a negative clause that which would have resulted on the contrary hypothesis, § 299. a, *thou desirest not sacrifice* וַיִּתְּנָה else I would give it Ps. 51: 18, perhaps with a negative understood Job 6: 14; if the consequence is different from what might naturally have been expected, וַיִּצְלִיחוּ and yet they prosper (or it may be read *that they* the orphans may prosper) Jer. 5: 29, וַיִּצְדִּקוּ and yet the righteous shall hold on his way Job 17: 9; or the design or purpose, *they fasten it* וַיִּלֹּא that it move not Jer. 10: 4, 11: 21;

or a comparison, *man is born unto trouble* וְיָבִי־לֵךְ רָשָׁה *as sparks fly upward* Job 5: 7, 11: 12, 12: 11, Prov. ch. 25-29, or if the comparison precede, *waters fail* וְאֵשׁ so a man Job 14: 12, 19, Prov. 25: 3, 20, 25, 26: 14; or a coexisting act or condition, *Noah was six hundred years old* וְהַמִּבּוּל when the flood Gen. 7: 6; Vav repeated may be equivalent to *both ... and*, וְקִדְשׁ וְאֶזְרָא both sanctuary and host Dan. 8: 13, Num. 9: 4, Ps. 76: 7, Nah. 1: 5.

a. Vav is never precisely equivalent to the disjunctive *or*, which is expressed by או. The passages, in which it apparently has this sense, are elliptical or are to be otherwise explained; *there was not found sword* וְחֶלֶד or *spear* (prop. *and there was not found spear*) 1 Sam. 13: 22, 25: 31, Gen. 41: 44, Ex. 21: 17, 2 Kin. 7: 10; *ye shall take it from the sheep* וּמִן־הַכְּבָשִׁים and *from the goats* Ex. 12: 15, these together form the mass out of which it is to be taken; וְרָגַז וְשָׂחַק not *whether he rage or laugh*, but more exactly *both when he rages and when he laughs* Prov. 29: 9, Ex. 21: 16.

b. When a speaker begins with ו there is a tacit allusion to something that has preceded, or to a thought to be supplied, you rage וְאֵשׁ but *I have established my king* Ps. 2: 6, Num. 12: 14, 20: 3, 2 Sam. 13: 26, 18: 22, 24: 3, 2 Kin. 2: 9, 4: 41, 5: 6, 17, 7: 13, 10: 2, 1 Chron. 17: 10, Job 19: 25, Isa. 3: 14, Jer. 40: 5, Ezek. 13: 11, 13, 17: 22.

c. The omission of the conjunction sometimes adds to the force or vivacity of a sentence, Ex. 15: 9, 10, Deut. 32: 10, 11, Judg. 5: 27, Ps. 19: 8-10, Isa. 10: 23-32, 21: 2-5, Jer. 31: 21.

§ 312. 1. Vav serves to introduce the apodosis or second member of a hypothetical sentence, § 306, *if God will be with me and keep me*, וְהָיָה יְהוָה then shall Jehovah be my God Gen. 28: 20, 21.

2. It may also connect a statement of time or a noun placed absolutely, with the clause to which it relates, בַּיּוֹם וְהַשְּׁלִישִׁי וַיִּשָּׂא אַבְרָהָם אֶת־עֵינָיו on the third day Abraham lifted up his eyes Gen. 22: 4; וְהִם דְּרָכָיו thy hope, (is it not) the integrity of thy ways? Job 4: 6. Both these uses, which are wholly foreign from our idiom, are combined in 2 Sam. 15: 34, thy father's servant וְאֲנִי I have been so hitherto, but now וְאֲנִי I will be thy servant.

a. Examples of Vav Conjunctive after a noun at the beginning of its clause whether placed absolutely or governed by a preposition, 1 Kin. 6: 32,

Job 19: 23, 23: 12, 25: 5, 36: 26, Ps. 69: 33, 115: 7, Prov. 9: 16 (comp. ver. 4), Jer. 10: 23, 13: 10, Ezek. 40: 42, Dan. 11: 15, (such a clause governed by וְאֵלֶּיךָ 2 Sam. 10: 12). Vav consec. future similarly used, Gen. 22: 24, 1 Sam. 14: 19, 2 Sam. 22: 41, 1 Kin. 15: 13, Job 36: 7, Jer. 6: 19, Dan. 1: 20. Vav consec. preterite, Ex. 12: 15, 19, 30: 38, Lev. 7: 20, 17: 10, Num. 14: 24, 1 Sam. 25: 27, 2 Sam. 6: 21, 2 Kin. 11: 7, Ps. 25: 11, Jer. 23: 33, Ezek. 17: 19.

*b.* Vav Conjunctive after a statement of time, Ex. 12: 3, Lev. 7: 16, Num. 16: 5, Ps. 141: 5 (after וְכִי), Jer. 8: 1 K'thibh, Dan. 10: 4 (comp. ver. 1). Vav consec. future, Judg. 19: 5, 1 Sam. 11: 11, Jer. 7: 25, Dan. 1: 18. Vav consec. preterite, Gen. 3: 5, Ex. 16: 6, 7, 17: 4, Prov. 24: 27 (after וְאַחֲרָיִךְ), Ezek. 33: 33, Joel 4.

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# INDEX I.

## SUBJECTS TREATED FULLY OR INCIDENTALLY.

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21...280. 3. *a*  
22...296. 1  
26...287. 2. *a*  
15: 3...272. *a*  
6, 7...277. *b*  
8...253. 1. *c*  
9...255. 2. *b*, 256.  
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18...126.1, 245.3.*a*  
16: 1...22. *b*, 280. 4  
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3...30. 2  
20...296. 3  
21...256. 2  
17: 2, 3...276. *c*  
8...256. 2. *a*  
13...275. 2. *b*  
14...271. *a*  
17...267. 1. *f*  
20...279. *e*  
18: 3...289. 2. *a*,  
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15...245. 2. *d*  
18...267. 1. *a*  
19...248. 2. *a*  
22...301. *b*  
19: 1-3...245. 2. *d*  
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13...257. 6. *c*  
14...270. 1. *a*  
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20...275. 2. *b*  
20: 2...19. 2. *a*, 119. 3  
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8...259. *b*, 284. *e*,  
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19...231. 3. *a*  
21: 1...309. 2  
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- 21: 8...§ 83. *c* (2)  
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8...245. 2. *a*  
19...249. 3. *a*  
21...245. 2. *d*  
24...258. 2, 302. *a*  
26...287. 2. *a*  
23: 5...256.3.*a*, 302.*a*  
11...24. *b*  
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24: 1...24. *a*  
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25: 1...245. 2. *b*  
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26: 1...277. *b*  
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27: 2, 5...289. 6. *a*  
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53...285. 3. *a*  
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- 32: 8...§ 11. 1. *b*, 94.  
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20...280. 3. *a*  
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10: 7...311. 2  
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12...205. *b*  
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27...286. 2. *b*  
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28...266. 1. *c*  
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35...288. 2. *b*  
37...278. 2  
38...91. *b*  
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39...245. 3. *b*  
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11...254. 2. *b*  
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5, 7....267. 4. *a*  
6....24. *b*, 94. *a*,  
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20....119. 2  
22....277. *a*  
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29....260. 1. *a*, 276.  
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3: 1....256. 1. *a*  
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4: 8....278. 2. *a*  
12....249. 3. *a*, 278.  
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15....289. 4. *a*  
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1. *c*  
10...266. 1. *c*, 279.  
*b*, *e*  
13...299. *c*  
14...302. *c*  
19...287. 4  
22...24. *d*  
25...284. *d*, 295  
27...300. *c*  
39...57. 2 (2) *a*  
23...273. 1. *c*  
12: 1...266. 1. *c*  
2...300. *c*  
8...287. 2. *a*  
9...267. 1. *f*  
10...220. 5. *a*  
12...166. 2  
32...260. 3  
13: 1, 4...249. 3. *a*  
6...275. 2. *c*  
7...98. 1, 235. *a*  
11...251. *a*, 309. 3. *a*  
12...75. 2

13: 20...§ 60. 3. *b* (2)  
31...279. *d*  
33...275. 2. *c*  
14: 2...71. *a* (2)  
3...60. 2. *a*, 127. 1  
6...252. 1. *c*, 257. 5  
8...279. *c* (2)  
9...264. 2 (2) *a*,  
288. *a*  
10...245. 2. *b*  
17...309. 3  
19...300. *c*  
20...254. 2  
24...249. 3. *b*  
25...260. 3  
15: 13...279. *c* (4),  
312. 2. *a*  
16...60. 3. *a*  
19...4. *a*  
20...260  
23...260. 4, 285. 4  
29...94. *b*  
33...260. 3, 4  
16: 10...255. 2  
17...250. *b*, 289. 5. *b*  
17...174. 4, 177. 3  
21...255. 3, 267. 5  
*a*, 279. *d*  
21...256. 2. *a*  
25...174. 4  
26...257. 9. *a*  
26, 27...258. 3. *c*  
29...254. 2, 255. 2. *a*  
31...298. 1. *a*  
32...288. 2. *b*  
34...249. 3. *c*  
17: 3...100. 1  
12...257. 2. *a*  
13...167. 1  
14...132. 1, 179. 3  
16...293  
21...43, 272. *a*, 274  
18: 1...275. 2. *c*  
10...104. *b*, 261. 3.  
*b*, 267. 1. *c*, 275.  
1. *a* (4)  
12...100. 2. *a* (1),  
246. 1. *a*  
13...248. 4  
23...277. *b*  
23, 23...245. 2. *b*  
25...293. *b*  
30...131. 3  
32...287. 3  
39...246. 2, 296. 3. *a*  
42...177. 3  
43...257. 9. *a*, 288.  
2. *d*  
44...104. *b*, 249. 3.  
*a*, 275. 2. *c*  
46...245. 2. *d*  
19: 2...289. 3. *a*  
4...288. 2. *c*  
4, 5...251. *a*  
7...38. 1. *a*  
8...288. 2. *a*  
10...92. *d*  
11...239. 6. *a*  
15...66. 2 (2) *b*.  
223. 1, 259. *c*  
19...254. 4. *b*  
20...98. 1. *a*  
21...287. 2. *a*  
20: 5, 6...305. *b*  
9...39. 4  
13...230. 1. *b*  
16...254. 2. *d*  
27...96. *a*, 163. 4  
30...254. 2. *d*  
32...272. *a*  
33...267. 1. *b*, 276. *b*



- 20: 35...§ 174. 3  
37...280. 2  
39...91. *b*  
40...278. 4. *a*  
21: 1...45. 1  
2, 10...275. 2. *c*  
6...267. 4. *a*, 276.  
*b*, 306. *b*  
7...246. 1. *a*, 267.  
1. *e*  
8...46  
15...305. *b*  
19...265. 3. *a* (3),  
297. *a*, 298. 1. *a*,  
302. *a*  
29...166. 2  
22: 5...374. *a*  
6...267. 1. *e*, 298. 2  
9...251. *a*  
10...287. 5. *a*  
12...126. 1  
13...272. *a*, 289. 6. *a*  
15...273. *c*  
23...252. 2. *b*  
25...167. 1  
27...256. 3, 256. 3.  
*a*, 284. *c*  
28...294. *a*  
35...148. 4  
36...289. 6. *a*  
41. 52...265. 3. *a* (6)  
42...265. 3. *a* (6)  
54...119. 1

## II. KINGS.

- 1: 2...§252. 2. *c*,  
298. 1  
6...36. 2, 39. 4  
7...75. 1  
9, 11, 15...273. *b*  
10...174. 4  
10, 14...253. 2 (2) *b*  
12, 13...276. *d*  
13...255. 1. *a*  
16...39. 4  
2: 1...16. 3. *b*  
9...272. *a*, 311. 4. *b*  
10...93. *e*, 272. *a*  
233. *a*, 287. 4. *a*  
11...16. 3. *b*, 281.  
2. *a*  
12...258. 3. *c*, 309.  
1. *a*  
16...210. 3. *c*, 266.  
1. *g*, 275. 2. *c*, 276. *a*  
21...167. 2  
22...167. 3  
23...309. 3  
24...254. 2. *b*  
3: 4...256. 3. *a*  
14...305. *a*, 307. *a*  
16...280. 4, 296. 2. *a*  
23...119. 1, 281. 1. *b*  
25...65. *b*, 111. 1,  
267. 4. *a*, 277. *a*  
26...289. 6. *a*  
27...267. 1  
4: 2...26. 2  
5...151. 4  
7...219. 1. *b*, 290.  
1. *a*  
8...248. 6. *f*, 267.  
4. *a*  
16, 23...71. *a* (2)  
22...253. 2 (2) *a*,  
275. 2. *c*  
24...131. 1  
25...73. 2. *a*  
32...95. *a*

- 4: 35...§ 246. 2. *b*  
40...309. 3. *a*  
41...311. 4. *b*  
43...290. 2  
5: 1...39. 1. *a*  
2...288. 2. *e*  
3...112. 3  
6...104. *j*, 277. *b*  
6, 17...311. 4. *b*  
7...257. 9. *b*, 275.  
1. *c*, 279. *d*  
8...275. 2. *c*  
9...260  
10...275. 2. *c*, *d*,  
280. 4  
11...277. *a*, 281.  
1. *a* (4), 2. *a*  
13...275. 2. *d*, 308. *a*  
17...256. 2. *a*, 274. *a*  
18...46, 178. 1  
20...277. *b*, 305. *b*  
23...256. 2. *a*  
6: 3-5...253. 1. *b*  
5...284. *d*  
5, 26...309. 3  
8...219. 2. *a*  
10...255. 4, 275.  
1. *a* (4)  
11...74. *a*  
18...98. 2, 309. 1. *a*  
19...88 (pl.), 275.  
2. *c*  
22...231. 3  
23...174. 4  
25...255. 3. *a*  
27...308. *a*  
32...24. *b*  
7: 1...256. 2  
2...308. *a*  
4...235. *d*  
10...246. 6. *b*, 289.  
5. *a*, 311. 4. *a*  
11...289. 1. *a*  
12...167. 1, 275. 2. *b*  
13...249. 3. *b*, 275.  
1. *b*, 311. 4. *b*  
19...244. *a*  
8: 1...71. *a* (2), 245.  
2. *a*  
4...274. *a*  
5...309. 3. *a*  
8...252. 2. *c*  
10...281. 1. *b*  
12...126. 1, 266.  
2. *d*, 287. 4. *a*  
13...75. 1, 287. 4. *a*  
21...11. 1. *b*, 90  
28...249. 1. *a*  
29...266. 1. *c*  
9: 11...230. 2. *a*  
13...265. 3. *a* (6)  
16...266. 1. *c*  
17...198. *b*  
21...245. 2. *b*  
25...219. 1. *b*, 275. 1.  
*c*, 287. 4. *a*, 309. 3  
27...297. *a*  
29...255. 2. *a*  
37...174. 1  
10: 1...254. 2. *b*  
2...309. 1. *a*, 311.  
4. *b*  
5...94. *a*, 248. 5  
6...252. 1. *d*, 257.  
3. *a*, 258. 3  
9...112. 5. *c*  
10...244. *a*  
12, 13...309. 3. *a*  
14...118. 3  
15...261. 3. *b*  
24, 29...297. *b*

- 10: 30...§ 39. 4, 255.  
1. *a*  
11: 4...201. *b*  
5...252. 1. *e*  
7...312. 2. *a*  
8...311. 3  
13...201. *a*, 256. 3.  
*a*, 311. 1. *a*  
18...248. 6. *f*  
12: 1...255. 2. *b*  
8...218. 1. *a*  
9...60. 3. *c*, 132. 2  
10...253. 1. *a*  
10-12...275. 1. *a* (4)  
13-16...269. 2. *b*  
14...267. 4. *a*, 289.  
6. *a*  
18...267. 5. *a*  
13: 6...166. 2  
7...254. 2. *b*  
14...267. 1  
19...266. 1. *e*, 279.  
*c* (4)  
20...267. 4. *a*, 289.  
6. *a*  
25...266. 1. *a*  
14: 7...22. *b*, 275. 1.  
*a* (1)  
8, 11...285. 4  
22...279. *d*  
15: 1...255. 2. *a*  
10...19. 2. *a*  
12...255. 1. *a*  
16...249. 2. *a*, 267.  
5. *a*  
20...254. 2. *b*, 255.  
4. *a*  
29...198. *c*  
16: 5...267. 5. *a*, 276. *b*  
7...158. 2  
14...249. 3. *b*  
17...249. 3. *b*, 256. 2.  
5. *a*  
7, 13, 23...266. 1. *a*  
13...39. 4. *a*  
15...279. *b*  
28...278. 4. *a*  
29...257. 10. *b*  
36...39. 4  
18: 4...275. 1  
5, 19...266. 2. *b*  
7...275. 2. *a*  
13...104. *g*  
19, 28...256. 3. *a*  
23...119. 1  
28...276. *d*  
28, 31...273. *d*  
30...126. 1, 281.  
1. *a* (4), 284. *e*  
32...273. *a*, 282. *a*  
33...281. 1. *b*  
19: 6...300. *c*  
8...287. 4. *a*  
23...257. 2. *a*  
25...177. 2, 275. 2. *c*  
29...131. 3  
20: 3...274.  
4...252. 1. *c*  
9...267. 1. *e*, 268.  
*a*, 298. 1. *a*  
10...266. 2. *b*  
19...298. 1. *a*  
21: 6...275. 1. *a* (2)  
13...245. 2. *b*, 267.  
4. *b*, 281. 2. *b*  
16...296. 2. *a*  
26...245. 2. *b*  
22: 1...254. 2. *b*  
18...278. 2. *a*  
19...106. *a*  
23: 4...256. 3. *c*

- 23: 4, 5...§ 275. 1. *a*  
(4), 288. 3. *a*  
5...276. *e*  
9...267. 1. *e*, 269.  
2. *d*  
10...279. *e*  
13...258. 1. *a*  
17...73. 2. *a*, 249.  
3. *b* bis  
33...279. *b*  
25: 1...255. 1. *a*  
10...295  
17...254. 2. *b*  
24...273  
29...179. 3.

## I. CHRONICLES.

- 2: 13...§ 57. 2 (1)  
16...13. *b*  
48...289. 6. *a*  
54...249. 3. *c*  
3: 5...150. 1  
4: 10...100. 2. *a* (1),  
102. 3. *a*  
42...256. 2. *a*  
5: 1...279. *c* (4)  
20...74. *a*, 280. 3. *a*  
26...286. 2. *a*  
6: 55...258. 1. *a*  
7: 4...257. 10. *b*,  
260. 5  
14...245. 1  
9: 13...256. 3. *b*  
22...297. *a*  
25...279. *c* (4)  
27...296. 1. *a*, 311. 2  
32...258. 2. *a*  
10: 13...279. *c* (2)  
11: 7...245. 2. *b*  
8...267. 1. *b*  
9...281. 2. *b*  
23...248. 3. *a*  
12: 1...14. *a*, 257. 9.  
*b*, 309. 2. *a*  
2...151. 1, 182. *a*  
8...248. 6. *f*  
14...264. 2 (2)  
17...272. *a*  
20...14. *a*  
22...267. 4. *a*, 296.  
1. *a*  
13: 3...104. *l*  
6...300. *c*  
12...51. 2  
14: 11...245. 2. *b*  
15...272. *a*  
15: 12...302. *b*  
18...256. 3. *c*  
19...256. 2  
24...94. *e*, 182. *a*  
27...182. *a*, 249. 3. *b*  
29...287. 4. *a*  
16: 2...279. *b*  
31...272. *a*  
37...26. 2. *a*  
42...297. *c*  
17: 4...278. 4  
10...311. 4. *b*  
11...266. 1. *d*, 2. *b*,  
277. *b*  
20: 2...257. 5  
8...73. 1, 150. 1  
21: 3...267. 2. *a*  
12...256. 2  
17...246. 1. *a*, 2.  
*a*, 281. 1, 300. *b*  
301. *b*  
17, 23...273. *a*

21: 23...\$ 276. 2. *c*  
 24...280. 3. *a*  
 22: 7...297. *a*  
 11...277. *a*  
 12...267. 1. *e*  
 14...253. 2 (3)  
 19...278. 2. *a*  
 23: 6...59. *a*  
 28...250. 1. *a*  
 24: 3...59. *a*, 113. 1  
 25: 19...254. 4. *b*  
 25...250. *b*  
 26: 8...250. *c*  
 26...260. 4  
 28...248. 6. *c*  
 27: 14, 15...255. 2  
 15...254. 4. *b*  
 28: 1...36. 1, 258. 3. *b*  
 2...105. *d*, 297. *a*  
 5...252. 1. *a*  
 14-17...296. 2. *a*  
 15...256. 2. *a*  
 18...256. 3. *a*  
 21...258. 3. *b*  
 29: 2, 13...258. 3. *b*  
 3...302. *a*  
 8...256. 2. *a*, 289.  
 2. *a*, 300. *b*  
 12, 22...286. 2. *a*  
 17...248. 6. *c*  
 18...125. 1  
 20...286. 2. *a*

2. CHRONICLES.

1: 4...\$ 248. 6. *c*,  
 302. *b*  
 10...166. 5  
 12...248. 6. *a*  
 2: 7...14. *a*, 257. 3  
 9...266. 2. *c*  
 12...266. 2. *a*  
 3: 3...250. *b*  
 11...259. *a*, 289. 6. *a*  
 11, 12...255. 1. *b*  
 4: 1...249. 3. *a*  
 3...206. 3. *a*  
 3, 13...256. 2  
 15...253. 1. *a*, 254.  
 4. *b*  
 5: 2...94. *c*, 267. 5. *b*  
 12...182. *a*  
 13...296. 3. *a*  
 6: 38...287. 2. *a*  
 42...98. 1  
 7: 3...258. 3. *b*, 280.  
 3. *a*  
 6...94. *e*  
 7...249. 3. *a*  
 12...275. 2. *a*  
 14...275. 1. *b*  
 17...280. 3. *a*, 311. 2  
 21...234. *d*  
 8: 5...256. 3. *b*  
 7...288. 3. *a*, 300  
 9...300. *a*  
 13...248. 4, 288. 3.  
*a*, 311. 2  
 16...249. 3. *b*  
 18...13. *a*  
 9: 15...254. 2. *a*  
 18...248. 6. *c*  
 10: 7...232. 5. *a*  
 10...19. 2. *a*  
 11: 12...296. 2. *a*  
 14...290. 1. *a*  
 22...279. *c* (4)  
 12: 10...276. *f*  
 11...266. 1. *a*  
 12...279. *c* (4)

13: 11...\$ 246. 1 *a* bis,  
 296. 1  
 15...309. 3. *a*  
 14: 6...287. 3. *a*  
 7...250. *c*  
 10...86. *b* (1 pl.)  
 15: 8...249. 3. *b*, 256.  
 3. *a*  
 16: 7...282. *a*  
 7, 8...119. 1  
 9...297. *b*, 302. *b*  
 12...179. 3, 285. 4.  
*a*, 286. 2. *a*  
 14...291. *a*  
 17: 11...62. 2. *b*, 211.  
 2. *a*, 278. 1  
 12...281. 2. *b*  
 15: 12...272. *a*, 277. *a*  
 19...275. 2. *c*  
 22...252. 2. *b*  
 23...38. 4. *a*  
 19: 2...112. 5. *c*, 279.  
*c* (4)  
 6...245. 1. *a*  
 7...272. *a*  
 11...260. 1  
 20: 6...279. *c* (4)  
 7...105. *a*  
 11...233. *a*  
 15...246. 1. *a*, 252.  
 2, 305. *b*  
 20...275. 2. *d*  
 35...96. *a*  
 21: 17...125. 1, 264.  
 2. (2)  
 22: 5...53. 2. *a*, 249.  
 1. *a*  
 11...39. 1. *a*  
 23: 10...300. *b*  
 19...267. 1. *f*  
 24: 8...276. *e*  
 11...256. 1. *a*, 267.  
 4. *a*, 302. *a*  
 12...249. 3. *a*, 258.  
 3, 278. 4. *a*  
 18...252. 2. *b*  
 22...272. *a*  
 25: 4...257. 7  
 9...254. 4, 264.  
 2 (2) *a*  
 10...232. 5. *a*, 286.  
 2. *a*  
 14...267. 4. *a*  
 19...275. 2. *a*  
 26: 14...256. 2. *a*, 297. *c*  
 15...149. 1, 179. 3,  
 283. *a*, 286. 2. *b*  
 17...254. 2. *b*  
 18...244. *b*, 305. *b*  
 19...119. 3, 309. 3. *a*  
 21...200. *a* (4)  
 23: 7...256. 3. *c*  
 10...279. *a*  
 15...276. *d*  
 19...280. 3. *a*  
 22...252. 2. *a*  
 23...94. *e*  
 29: 10...275. 2. *c*  
 18, 19...284. *b*  
 19...275. 1, *a* (1)  
 27...232. 5. *a*, 258.  
 2. *a*  
 31...65. *b*  
 34...264. 1  
 36...248. 6. *c*  
 30: 6...258. 3. *b*  
 6, 8...275. 2. *c*  
 18...252. 1  
 18, 19...302. *b*  
 31: 7...14. *a*, 149. 1  
 10...280. 1

31: 14...\$ 223. 1. *a*  
 32: 5...256. 3. *a*  
 15...248. 6. *e*  
 30...152. 2, 297.  
 30, 31...259. *a*  
 33: 19...201. *c*  
 34: 4...126. 1  
 5...219. 1. *b*  
 6...43. *c*  
 19...279. *d*  
 22...295  
 35: 13...57. 1  
 21...297. *a*  
 36: 15...280. 2  
 16...258. 3. *a*  
 19...279. *c* (4)  
 23...272. *a*

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1: 1...\$ 255. 2. *b*  
 3...272  
 5...200. 4, 302. *a*  
 8...308. *a*  
 2: 62...256. 3. *a*, 286. 3.  
 63...266. 1. *a* (4)  
 68...244. *a*  
 3: 11...95. *c*, 151. 5  
 12...288. 3. *a*, 297. *c*  
 5: 11...246. 2  
 7: 8...255. 1. *a*  
 1. *c*  
 25...39. 4  
 8: 6-14...254. 2. *b*  
 15...276. *h*  
 18...26  
 21...256. 1. *a*  
 22...266. 2. *b*  
 23...99. 2  
 24...286. 2. *a*  
 25...98. 1. *a*, 209.  
 1. *b*, 248. 6. *c*  
 25, 26...276. *d*  
 26...98. 1. *a*  
 29...249. 3. *b*  
 31...99. 2  
 9: 1...256. 1. *a*, 260.  
 1. *a*, 297. *c*  
 3...276. *h*  
 4...269. 2. *b*  
 6...266. 2. *b*  
 10: 1...257. 9. *b*, 309. 2  
 3...271. *a*  
 6...276. *d*, 309. 2  
 9...255. 1. *a*  
 13...262. 2. *a*  
 14...248. 6. *c*, 249.  
 2. *a*, 260. 5, 296.  
 2. *a*  
 16...122. 2, 141. 1  
 17...248. 6. *c*, 256.  
 2. *b*

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1: 4...\$ 125. 2, 276. *h*  
 5...250. *d*, 259.  
*b*, 274. *b*  
 6, 11...272. *a*  
 7...281. 1. *c*  
 8...246. 1. *a*  
 11...273. *c*  
 2: 5...306. *a*  
 7...111. 2. *b*  
 12...39. 4  
 13...4. *a*, 166. 5  
 3: 13...53. 2. *b*, 62. 1  
 13, 14, 15...267. 1. *b*  
 19...256. 3. *a*  
 20...94. *a*

3: 33...\$ 288. 1  
 34...212. *c*  
 4: 7...218. 2. *a*  
 5: 2, 4...304  
 5...244. *a*  
 7, 8, 13...276. *h*  
 8...258. 1  
 11...255. 3, 258. 3. *b*  
 14...65. *a*  
 16...112. 3  
 6: 1, 7...287. 5. *b*  
 6...179. 1  
 8...57. 2 (3) *a*,  
 166. 3  
 9...267. 1. *f*  
 11...231. 3. *a*  
 12...290. 1. *a*  
 13...267. 1. *f*, 275.  
 2. *b*, 277. *a*  
 17...260. 1  
 7: 3...245. 2. *c*, 280. 4  
 34...254. 3  
 64...256. 3. *a*  
 8: 2...168. 4  
 5...106. *a*, 125. 2  
 8...280. 3. *a*  
 10...302. *b*  
 13...311. 2  
 9: 3...255. 3  
 5...163. 4, 257. 6.  
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12...131. 3  
16...266. 4. *a*  
18...252. 1. *f*, 267. 1. *f*  
11: 1...260. 1  
2...269. 2. *a*  
3...268. *a*  
4...297. *b*  
6...272. *a*  
7...219. 2. *c*, 259. 3. *a*  
12: 2...250. *c*  
3...296. 2  
4...119. 1  
5...257. 10. *b*  
8...73. 1, 252. 2. *b*  
13: 4...285. 3  
5...104. *h*, 286. 1. *d*  
6...272. *a*  
14: 1...266. 1. *a*  
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5...285. 3. *a*  
7...272. *a*  
15: 2, 3...282. *a*  
3...301. *a*  
5...299. *c*  
16: 2...86. *b* (1. *c*)  
3...258. 2. *a*, 300, 302. *a*  
4...252. 1. *f*  
5...19. 2. *b*, 90, 153. 3  
8...245. 1. *a*  
9...276. *d*  
3...139. 2  
17: 5...250. 3. *b*  
9...252. 1. *f*, 269. 1. *a*, 303. *a*  
10, 13...285. 4. *a*  
11...287. 2. *a*  
12...302. *a*  
14...277. *a*  
18: 5 ff...265. 3. *a* (4)  
6...104. *l*  
7...267. 5. *a*  
8...276. *d*  
9, 12, 13...269. 2. *d*  
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12...276. *g*  
14...276. *g*  
15...82. 1. *a* (3)  
19, 24...276. *b*  
21...21. 1  
27...143. 2  
33...276. *c*, 287. 3. *a*  
34...264. 2 (2) *c*  
35...289. 4. *a*  
37-46...269. 2. *d*



- 18: 40...\$ 257. 9. *b*  
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 43, 49...294. *a*  
 51...94. *a*, 256. 2.  
 52...294. *a*
- 19: 2...278. 1  
 3...24. *a*  
 6...252. 1  
 7...296. 3. *b*  
 8...257. 9. *b*  
 8-11...311. 4. *c*  
 11...250. *d*, 263. *b*  
 14...11. 1. *b*
- 20: 4...63. 1. *c*, 97.  
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 8...295. *a*  
 9...246. 1  
 21: 4...287. 2. *a*  
 7...287. 3. *a*  
 9...286. 2. *a*  
 12...309. 2  
 13...287. 3. *a*  
 22: 2...104. *f*, 266. 1. *b*  
 5...266. 1. *a*  
 6...275. 2. *a*  
 7...311. 4  
 9...42. 308. *a*  
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 12...272. *c*  
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 28...275. 1. *b*  
 29...245. 1. *a*, 278. 1  
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 23: 1, 4...267. 1. *a*,  
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 24: 2...269. 1  
 3...267. 1. *e*  
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 25: 2...6. 7. 2. *a*  
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 26: 2...98. 1. *a*  
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 27: 2...266. 1. *a*, 275.  
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 14...272. *a*  
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 9...275. 1. *c*  
 29: 9...111. 1  
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 3...13. *a*  
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 13...105. *b*  
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- 31: 8...\$ 300. *a*  
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 25...272. *a*  
 32: 1...167. 3, 257. 10  
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 5...269. 2. *d*  
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 10...252. 1. *a*  
 33: 3...283. *a*  
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 9...276. *e*  
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 20...266. 2. *b*  
 22...272  
 34: 6...6. 7. 2. *a*  
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 7...252. 2. *a*  
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 9...275. 2. *d*  
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 15...275. 1. *c*  
 22...284. *a*  
 35: 5, 6...309. 1. *a*  
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 19...102. 3  
 25...127. 2  
 36: 6...232. 5. *a*  
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 37: 6...6  
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 3, 8...275. 1. *c*  
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 17...267. 1. *f*  
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 39: 2...97. 1  
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 11...257. 9. *a*  
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 40: 5...257. 9. *b*  
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 41: 3...272. *c*  
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 13...297. *a*  
 42: 2...267. 3. *a*  
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- 42: 9...\$ 219. 1. *b*  
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 43: 5...296. 3. *a*  
 44: 3...285. 4. *a*  
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 21, 23...306. *b*  
 22...267. 1. *d*  
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 26...273. *c*  
 27...61. 6. *a*  
 45: 3...92. *a*  
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 46: 5...257. 2. *a*, 297. *b*  
 47: 5...43. *b*  
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 48: 6...275. 2. *a*  
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 49: 6...302. *a*  
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 8, 17...245. 2. *a*  
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 13, 21...302. *a*  
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 50: 3...245. 3. *b*, 272. *c*  
 6...246. 2. *a*, 276. *c*  
 7...275. 2. *c*  
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 18...306. 6, 311. 4  
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 23...105. *b*  
 51: 4...283. *a*  
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 52: 9...276. *b*  
 53: 6...219. 1. *b*, 286.  
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 54: 9...269. 2. *a*  
 55: 6...290. 2  
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 22...111. 1  
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 56: 4...302. *a*  
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 13...257. 9. *a*  
 57: 2...174. 1, 289. 6. *a*
- 57: 5...\$ 271. *a*  
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 58: 2...88 (pl.)  
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 5...253. 1. *a*, 302. *a*  
 7...131. 3  
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 59: 2...257. 9. *b*  
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 60: 2...43. *b*  
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 62: 4...93. *a* bis,  
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 63: 4...105. *c*  
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 64: 7...54. 3  
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 65: 5...257. 2. *a*, 258.  
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 66: 4...280. 5. *c*  
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 68: 3...91. *b*, 131. 2,  
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 29...303. *a*  
 69: 4...252. 1. *e*, 309.  
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 34...266. 3. *a*



- 69: 36...\$ 275. 1. *b*  
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71: 1... 271. *b*  
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19...284. *e*  
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27...86. *b* (2 m.)  
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14...256. 2. *a*  
15...257. 6. *c*  
17...11. 1. *b*  
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75: 6...269  
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76: 3...205. 5. *c*  
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85: 14...275. 2. *c*  
86: 2...19. 2. *a*, 126. 1  
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87: 3...284. *e*  
88: 2...258. 3. *a*, 302. *a*  
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92: 2...244. *b*, 279. *a*  
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132: 1...176. 6  
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10...257. 6. *a*  
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20: 1...279. *b*  
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| <p> אָהוּי 13.<br/> אות גְּרוּמִיחַ 7. 1.<br/> אוֹתִיּוֹת 2.<br/> אוֹתִיּוֹת הַשְּׁמוּשׁ 7. 3.<br/> אוֹתִיּוֹת שְׂרָשִׁיּוֹת 7. 3.<br/> אַיִתָּן מִשָּׁה וְכָלֵב 7. 3.<br/> אַמֶּת 31.<br/> אֲנִי שְׁלֵמָה כּוֹתֵב 7. 3. <i>a.</i><br/> בָּגַד כֶּפֶת 21. 1.<br/> בִּינּוּי 85. 1. <i>a.</i><br/> בִּנְיָיִם 76. 1.<br/> גְּעִיָּא 45. 4. <i>a.</i><br/> הֶגֶשׁ חֶזֶק 23. 1.<br/> הֶגֶשׁ קָל 21. 1.<br/> הָא הִירִיעָה 230. 1.<br/> הָא הִשְׁאַלָה 231. 1.<br/> הָאֲמָתִיּוֹ 7. 3.<br/> וְגוֹמֵר 9. 1.<br/> וְוִי הַפּוֹנֶה 99. 1.<br/> זָכָר 198.<br/> חֶטֶף 16. 3. <i>a.</i><br/> חִירִיק 45. 4. <i>a.</i><br/> טֶעֶם 28.<br/> כְּבָדִים 76. 2.<br/> כְּפִיּוּם 71. <i>c.</i> </p> | <p> כֶּשֶׁתִּיל אֵב הַמוֹן 7. 3. <i>a.</i><br/> כְּתִיב 46.<br/> כְּתִיב וְלֹא קָרִי 46.<br/> לְשׁוֹן יָחִיד 201.<br/> לְשׁוֹן רַבִּים 201.<br/> לְשׁוֹן שְׁנַיִם 201.<br/> לְתַפְּאֶרֶת הַקְּרִיָּאָה 24.<br/> מֵאַרְיֶה 45. 4. <i>a.</i><br/> מִדְּבַר 71. <i>c.</i><br/> מִיִּכְרֶת 214.<br/> מְלִים 70. <i>a.</i><br/> מְלָכִים 28.<br/> מַלְעִיל 32.<br/> מַלְרֶע 32.<br/> מִסּוּרָה 10. 46.<br/> מִפִּיק 26.<br/> מִקּוֹר 85. 1. <i>a.</i><br/> מִקָּף 43.<br/> מִשָּׁה כְּתֵב אֱלִינוּ 7. 3. <i>a.</i><br/> מִתָּג 44.<br/> נְגִינּוֹת 28. <i>b.</i><br/> נָח 16. 2.<br/> נִמְצָא 71. <i>c.</i><br/> נִסְמָךְ 214.<br/> נִסְתָּר 71. <i>c.</i> </p> | <p> נֶעַ 16. 2.<br/> נִקְבָּה 198.<br/> נִקְוִדִים 2.<br/> סוּף פְּסִיק 36. 1.<br/> סְמוּךְ 214.<br/> עֲבָדִים 28.<br/> עֲבַר 85. 1. <i>a.</i><br/> עֲתִיד 85. 1. <i>a.</i><br/> פָּעַל יוֹצֵא 284. <i>f.</i><br/> פָּעַל יוֹצֵא לְשִׁלְשִׁי 284. <i>f.</i><br/> פָּעַל יוֹצֵא לְשִׁנִּי 284. <i>f.</i><br/> פָּעַל עוֹמֵד 284. <i>f.</i><br/> פְּעָלִים 70. <i>a.</i><br/> צוּרִי 85. 1. <i>a.</i><br/> קָרִי 46.<br/> קָרִי וְלֹא כְּתִיב 46.<br/> רָפָה 27.<br/> שָׁאֵל הוֹן מִכְתָּבִי 7. 3. <i>a.</i><br/> שָׁבָא 16. 1.<br/> שְׁלוּמִי אֶד תְּבַנָּה 7. 3. <i>a.</i><br/> שֵׁם אֱלִיהוּ נִכְתָּב 7. 3. <i>a.</i><br/> שְׁמוֹת 70. <i>a.</i><br/> שְׁמוֹת הַמִּסְפָּר 224. 1.<br/> שְׁמֵלֵאכְתּוּ בִּינָה 7. 3. <i>a.</i><br/> תְּנִינְעוֹת 12. </p> |
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Names of the letters § 2, their signification § 5. *b.*  
Names of the vowels § 12, their signification § 12. *b.*  
Names of the accents § 29, their signification § 29. *b.*  
Names of the verbal species § 76. 1. 2.  
Designations of imperfect verbs § 76. 3.















